

HERALD of HOLINESS

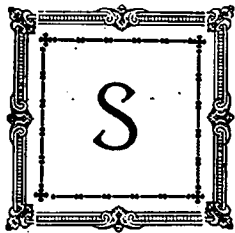
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

The True Conservator of Orthodoxy



SUNDRY asylums have been sought for the safe repose of orthodoxy. Councils, creeds, and every other refuge ecclesiastical, have alike proved impotent to prevent heterodoxy or to rescue orthodoxy from decay. The religious world is not yet delivered from the vain illusion that in some of these directions is to be found the true conservator of the great fundamentals of evangelical faith. Equally, if not more bootless, is the recourse had to church politics to find a safe protector for orthodoxy. Neither the Episcopal, the Presbyterian, nor the Congregational form of church polity offers the slightest safeguard for these sacred principles of the faith once delivered to the saints. These different systems are officered by fallible men, and God has never intrusted the conservation and perpetuity of these fundamental principles of faith to such frail agents. In confirmation and illustration of this statement we have but to remind the reader that oftentimes in the world's history the arch heretics of the age have been high titled ecclesiastics. The very fundamentals of evangelical faith—the existence of God, the divinity of Christ, a substitutional atonement, the personality and divinity of the Holy Ghost—these and kindred tenets have often suffered egregiously at the hands of ecclesiastical magnates.

Utterly helpless have been the pretentious efforts of great councils for the maintenance of orthodoxy. Councils and creeds fail for the very same reason, that they are made by fallible men; and God will not intrust infallible truth to fallible men for its protection, maintenance, and perpetuity. Orthodox creeds often shelter the grossest heterodoxy. It is perfectly familiar how men who have really fallen away from the vital tenets of their own creed have yet retained their places in their communions by reading their own definitions into these creeds. Instances of this kind frequently occur. A conspicuous case presents itself to the reader's mind which transpired in recent years in the educational circles of a great church in the East.

A most striking case is that of many Methodist leaders who renounce utterly the true Wesleyan statement of entire sanctification as a second work of grace instantaneously received, and read into their church creed and ritual their own theory of this doctrine, which is in direct contradiction of the Methodist founder's teaching; and yet these same Methodist leaders retain control of the Methodist machine and even resent the presentation of the Methodistically and the scripturally orthodox view, even to the persecution and ecclesiastical degradation of those ministers who adhere to the original doctrine on which that church was founded. A more signal proof of the futility of church creeds and

rubrics and disciplinary sanction to protect and conserve orthodoxy it were difficult to find.

This brings us to the statement that the Holy Ghost, realized in His fullness in the experience and life of the Church, is the true conservator of the Church's orthodoxy. Paul in 1 Corinthians 12:3, (R. V.), says: "That no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit." This declaration plainly implies that the possession of the Holy Spirit is the condition of our adherence to Christ and of the soundness of our faith in Him. St. John, in his first epistle (2:20-27; R. V.) teaches that the full baptism of the Spirit is protection against being drawn away by the seductions of anti-Christ. The Savior himself taught as much in His unspeakably rich and glorious consolatory discourse to His disciples just before His departure. While with them in the flesh He looked after their faith. He now assures them of the necessity of His departure, that the ubiquitous Spirit might come in His stead. And of Him the Master says: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

But aside from Scripture, church history establishes indubitably the fact that so long as the Church is filled with the Spirit, she retains her hold inviolate on all the essential truths of the gospel. Men often get the pedigree of heterodoxy mixed. It does not begin in the head. It is usually supposed that churches get wrong in their faith, and then grow delinquent in conduct, and then the Holy Spirit leaves them. This is widely wrong. Heterodoxy begins in the heart, in spiritual decay. The heart rejects the supremacy of the Spirit in the fulness of His work and sway. His offices are reduced to mere theological statements. He ceases to be the regnant, indwelling, sanctifying Paraclete. This tantamount to the rejection of His essential divinity, because it is the repudiation of His essential, chiefest fundamental work, to-wit: the cleansing, the filling, the guiding and the empowering of the human heart. The wedge entering here, disasters come thick and fast. Ceasing thus to reveal Christ in the consciousness of the Church, how easy for the Church to cease to regard Christ as divine. And if He be not divine He could not make an adequate substitutionary atonement. And thus logically, one by one, every essential element of evangelical faith falls to the ground.

A church can not make a more fatal blunder than to repudiate the sanctifying energy of the Holy Spirit, which is God's divinely appointed agent for maintaining the purity of her creed, and then turning her energies to the impossible task of conserving her own orthodoxy by carefulness of creedal statement, and by rigidity and certainty of her disciplinary pains and penalties inflicted for departure from the faith. This is ignoring entirely an infallible preventive of disease, and treating assiduously fevers and pains which re-

sult from disease after its ravages have carried its victim beyond recovery. You never hear of heresy trials or church convulsions from polemical wars over fundamental Christian doctrines in churches where the Holy Ghost has full sway, and whose pulpits hold forth the second Comforter in His regenerating, sanctifying, guiding, and keeping power as the blood-bought privilege of every believing child of God. You never find a man; amid the raptures of his new-born love and life from the regenerating and witnessing Spirit, troubled about the divinity of Christ or the office work of the Holy Spirit. Mr. Spurgeon once said very truly: "Doubts about the fundamentals of the gospel exist in certain churches, I am told, to a large extent. My dear friends, where there is a warm-hearted church, you do not hear of them.—They do not come near; it is too warm. I never saw a fly alight on a red-hot plate."

How infinitely glorious appears the wisdom of our God in having intrusted the conservation of the gospel faith principles to the blessed Paraclete in His pentecostal fulness, and not to the frail, fickle, and fallible guardianship of creeds, councils, or cardinals.

In Kind---Not in Degree

BEAUTIFULLY and truly has it been said: "Perfection in degree of love is never to be attained. Perfection in kind is a gift of the Holy Ghost to the believer now." Perfection appertains not to the quantity but to the quality of love. The quantity is ever deepening, ever widening with the expanding powers of the soul in this world and in the next. The pentecostal baptism is designed to perfect the kind, not the degree, of love in the believer by eliminating from it the dross inhering by reason of native depravity. Thus love is rid of the chief hindrances to its growth, and goes on developing through the earthly life and forever in the life to come. "Perfect love casteth out fear."

There is nothing clearer than that there are two "loves." There is "love" and there is "perfect love," just as there is "life" and "life more abundant." The garden of love needs to be rid of the noxious thorns and weeds of carnality that it may bloom and bear the benedictions of perfect love for the enrichment and blessing of the children of men. "Life" needs the downpour of the pentecostal baptism, that, swollen into "more abundant life," it may, like a mighty "Nile," fertilize and fructify the continent of human need.

Where We Break Down

WE ARE largely a nation of serfs. Not under a cruel monarch or a heartless, oppressive victor do our people groan. Their surrender has been without bullets, battle, or blood. From innate cowardice, and almost without a conscious struggle or resistance, they have run up the white flag and stand today pitiable slaves. Who is the enemy so potent and fierce before whom such platoons of people have quailed? We answer, "Public sentiment." It is this which leads women to violate their own taste and judgment and trench on womanly modesty just to be in the fashion. They fear what somebody else will say or think of them. It is this which makes drunkards. Not the love of whisky, but the fear of other boys leads that boy to take his first drink. Not the number or the power of his evil companions, but his own weakness and lack of manhood is the point where the boy breaks down. He can not endure the taunts. He quails before the laughs, jests, and scoffs of the giddy youngsters and can not say "No." It is this which makes many a fond mother the moral murderer of her own daughter. Because "the other girls are going" and will wear "so and so" the silly mother bedecks her darling in like perilous fashion and places her on the slippery declivity alike dangerous to her bodily, social, and spiritual good. Against every high mother impulse, against the protest of God, church, and pulpit, and in the face of ten thousand catastrophes which have shocked communities, wrecked homes, and blighted lives, mothers will persist in following an insane, diabolical fashion simply because of fear of what a few equally idiotic neighbor women and their giddy girls may say or think of them and their girls.

Saul disobeyed God and lost a kingdom by a foolish fear of the people. Sauls in modern life do the same. The state today is trembling on the verge of ruin, hopeless and complete, through the base treachery of public men. Not conscience, not the weal of the state, not the protection of our homes, or the greatest good to the greatest

number, not only worthy, or noble, or patriotic, or philanthropic sentiment or motive moves public men as a class. A disgraceful and diabolical trimming to catch favoring winds of public sentiment controls. A fear of offending the lowest and basest classes—the crime breeding vultures, who are preying upon the hearts of mothers and the vitals of the republic by their hellish traffic—controls the policies and principles of too many public men today. Notions or plans dictated by hell through the liquor power too often control our politics.

Why do not these public servants fear equally the better classes—the church members of this country? For the simple reason that these better classes are controlled by one or more of the three powerful passions of appetite, avarice, or ambition. Many are addicted to drink, and hence are powerless; others are directly or indirectly the beneficiaries of the traffic, and hence are powerless; some fear loss of patients or trade; others rent property for the unholy business, and thus are held by the iron chains of avarice. Still others are ambitious of political place and preferment, and sell out to the omnipotence of the rum power. They all fear the arch enemy.

When, oh when, shall we be delivered from this wretched fear of each other—this base, hell-born cowardice!

OBSCURE GOODNESS is infinitely preferable to illustrious sin. "The kingdom of heaven cometh not with observation."

THE LOFTIEST PIETY ever attaches the lowest importance to party badges and ecclesiastical distinctions. Christ is greater than any creed, and faith wider than any fold.

THE EVANGELIST LUKE is a great writer. We are much impressed by the details he gives us so circumstantially of the childhood of our Lord. How concise his style and yet how full and complete are his revelations of these childhood days of our Lord and Savior. It is Luke who shows us the man, Christ Jesus. His humanness is prominently shown forth by this evangelist, while Matthew shows us the King, Jesus; Mark the servant, Jesus; and John shows us the God, Jesus.

THERE ARE GREAT MOMENTS in the life of every man; moments when he specially feels the awful importance of his own being, and the infinite value of his own individual soul, with all its capacities for good or evil, joy or sorrow; moments when eternity has a meaning which makes this life, with all its doing, enjoying, and suffering, appear of no value except as seen in the light of the infinite future. Prize these great moments, my brother. Utilize these divine impressions, and let the fair vision be transferred into the life. God is addressing you. See that you refuse not Him that speaketh.

COMMENTING ON THE FACT that Jesus' mother did the talking with her Son, upon finding Him in the room with the Jewish rabbis asking them questions and answering their questions, Dean Alford raises the timely question: "Let the adversaries answer us—why should His mother here have spoken, and not Joseph, unless there were some more than usual reason for her being put forward rather than His reputed father? Again let the mythical school of Strauss give us a reason, why an incident altogether (in their view) so derogatory to the character of the subject of it, should have been inserted, if the myths arose out of an exaggerated estimate of the dignity of that character?"

"FATHER, I WILL THAT they also, whom thou hast given me, be with me where I am; that they may behold my glory." Better than the glory which gems our own star-crowned brow will be the beholding of His. Better than the jasper-walled city and the jeweled foundations; better than the splash of crystal river and the shadow of the tree on its banks; better than the cloudless day which no night can darken, and the ceaseless song which no languor can hush, and the radiant eye which no tear can dim, and the deathless life which no time will waste, will be the beholding of His glory! Our feet standing within the gates of the New Jerusalem, or pacing the golden streets, from the glories of heaven our eyes shall turn to behold His glory. "I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

Entire Sanctification

BY ROY F. SMEE.

"The very God of peace sanctify you wholly" (1 Thess. 5: 23).

SOME SAY that sanctification means merely to set apart for some sacred purpose and that the use made of the word by holiness preachers is not correct, in that they say it means to cleanse or purify. We admit that it does mean to set aside for some sacred purpose as used in some places, but when we consider the word translated "to sanctify" according to the original language in which it was written, we find that in our text the word in the original means to cleanse, to purify, to regard or reverence as holy, to consecrate. Paul means "may the very God of peace leave no more sin in your hearts." God cannot look upon sin in one's heart with any more allowance than he can upon sin in one's conduct.

In this epistle to the Thessalonians we find that Paul makes frequent reference to the second work of grace, which they had not yet experienced. We find the church at Thessalonica, according to his description, a very spiritual and zealous church. Paul says in reference to them, "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; . . . ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia. . . . your faith to Godward is spread abroad; . . . But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia." Such a description would be quite untrue to most of our churches today. But does Paul say that this church is a holy church? Does he make mention of their sanctification? Yes. He makes mention of it, but only as to their need of it. He said that he sent Timothy there that he might establish them, that he was praying night and day that he might see them and perfect that which was lacking in their faith. He said they needed their hearts established unblameable in holiness; then he tells them that it is the will of God that they be sanctified; and that God had called them not unto uncleanness but unto holiness. Evidently Paul had reference to a deeper work of grace, something that they had not yet experienced.

Before we read the text we come to what might be a charge given to them. "Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil." If any truly justified soul will follow these commandments it will not be long until he will receive the light of sanctification and the very God of peace will sanctify him wholly, and preserve his whole spirit, soul, and body blameless until Jesus comes. He will find God is faithful to do that which He has promised.

"And the very God of peace sanctify you wholly." Paul now reaches his climax—the ultimate end and purpose of his whole epistle. He did not say all the mean things about them that his vocabulary could express, then tell them they needed sanctification. He first told them wherein they were to be praised, and encouraged them along the way, then presented the truth of sanctification; told them they needed to be sanctified, and encouraged them to walk in the light as the truth broke in upon their hearts. This would be a better plan for some of the holiness preachers of our day to follow.

Paul is speaking of an experience of peace wrought in the human heart by the God of peace. Many a soul has been converted from a life of sin and disgrace; he knew where and

when the transaction was done; he felt the load of guilt slip from his troubled breast, and knew that he was regenerated—born again. New life seemed to pulsate through every vein and artery. The world seemed to wear a different coat. He had not noticed the grass so green and soft, the blooming flowers seemed never so fragrant as the day when he went home from church just after he had given his heart to God. The music of his soul was in perfect harmony with the songs of the birds. It seemed that the whole world had been transformed, but instead there had been a transformation in his own heart. It was a pleasure now to live, while before there was but pain. Possibly days, weeks, or even months passed living in such happiness, which was akin to heaven. But one day suddenly something went wrong, when he was taken off his guard. If he was a farmer, possibly the horses ran away, or the cow innocently fighting the flies kicked the milk bucket over. If he was a business man, possibly one of his competitors did him some wrong deed. He felt an unpleasant something stir within his breast. Instantly there was a rush, something prompted him to take revenge at once upon the subject of his trouble. If he was a thoughtful man, he calmed himself in time to think the matter over before acting; well for himself if he did. But be that as it may, the peace of his soul had been disturbed. He found a place of prayer and asked God to help him at that time, but again the stirring within was felt and subdued only to be quiet for while. Soon not a day passed but what that unpeaceful something within his breast was felt; soon many times a day, and each time there was the prayer breathed, "Oh God, is there no relief?" He then reviewed his past and found that he had committed no sin to cause such unrest. He read his Bible every day and prayed continually. He attended church on the Sabbath and paid liberally to the support of the work. He testified to what God had done for him, and recommended the salvation he had received to others. But he was not satisfied, there was that hunger, that thirst, that unrest, that within which when he would do right he was hindered. He struggled on and sighed for deliv-

erance. One day the truth of our text broke in upon his heart and he asked the God of peace to give him that peace. The work was done and he was a sanctified soul.

But how many are there who have not this light, who when they ask their pastors concerning their condition are merely turned away with a remedy? Possibly they are told that it is something which they must endure through life and at death they can be sanctified. But did Paul say that it would be done at death? No. When he prayed for their sanctification he was not praying for their death, he did not mean to say that God called them unto death. Possibly they were told to gradually overcome it. But is that a possibility? Paul says, "The very God of peace sanctify you wholly," not "you gradually grow into it by your own efforts." It is true that we have our part to do in the way of consecration, but the Holy Ghost does the cleansing, the purifying, the sanctifying.

What does it mean to be sanctified wholly? Some would teach, and base their teaching on our text, that sanctification begins in justification and is finished in the second work of grace, properly called sanctification. We do not believe that such an inference can be drawn from the text. We admit that holiness begins when we are regenerated or born again, but sanctification is not wrought until we are sanctified and then the whole nature is affected. Holiness is a state, sanctification is an experience. When one is sanctified at all he is entirely sanctified; there are no degrees to this purifying act. It is a work of grace instantaneously wrought in the heart of the believer. Then what does Paul mean when he speaks of being sanctified wholly? He does not mean the finishing of a work which was begun days, weeks, or months before, nor does he refer to the whole church at Thessalonica in his use of the word "wholly." But according to the Greek word translated wholly we must conclude that he has reference to the entirety of their natures as being sanctified. Every part of their physical, mental, and moral constitution is affected by the cleansing power of the blood. Sin causes the natural appetites of man to become abnormal. It weakens the finer and higher qualities of man and strengthens the baser animal instincts and passions, until man in his sinful state is much removed from the pattern first made in the garden of Eden. When he is sanctified he is once more made normal in his appetites and propensities. Sanctification, however, does not destroy the personality of a man.

Brother, if you have been freed from the guilt of sin, and you know that there is now no condemnation on your heart, consecrate your all to the God of peace and let Him sanctify you wholly.

Assembly Welcome Song

BY REV. N. B. HERRELL AND A. F. INGLER.

Come, ye Pentecostal Nazarenes,
We bid you welcome—a hearty welcome
To our city and its pleasing scenes;
We bid you welcome to our homes.

Chorus:
We bid you welcome—a happy welcome
Into our church, our hearts, and homes;
We'll tell the story and feel the glory
Until the Master for us comes.

From the battlefield you've gathered here;
We bid you welcome—a hearty welcome
All we have we gladly wish you share;
We bid you welcome to our homes.

In the name of Christ, our Lord and Host,
We bid you welcome—a hearty welcome
To communion in the Holy Ghost;
We bid you welcome to our homes.

To the fellowship of "saints in light,"
We bid you welcome—a hearty welcome
To the feast that's spread both day and night;
We bid you welcome to our homes.

To evangelize the whole wide world,
We bid you welcome—a hearty welcome,
Until Satan from his throne is hurled;
We bid you welcome to our homes.

Christ and the Church

BY GERTRUDE COCKERELL

WE USE the term Church, of believers on the Lord Jesus Christ, met together for worship, instruction, service. Obviously the Church is not composed of bricks and mortar, or things material; its origin and conception are spiritual, yet attracted to it, and rightly, too, are many outside the covenant of grace. Such were we in the beginning, and many others have their names inscribed on church rolls, whose names are not written in the Lamb's Book of life; who are not "born again"; who have not been delivered from the power of darkness and been translated into the kingdom of God's dear Son. "The Lord knoweth them that are his."

And of acknowledged leaders and prominent workers in our midst, how many are chosen of the Holy Ghost? (Acts 6: 3). Then there is disaffection, discord, quarreling, weakness, and lack of love within the church; but in spite of the difficulties and drawbacks of "the church, militant here on earth," each meeting or church is meant to represent ideal Christian life in

detail and particular. No one church may claim the title, "the body of Christ." No, that includes "all who love our Lord Jesus Christ in sincerity." Anything like exclusiveness, aloofness, indifference is wrong, therefore, toward communions other than our own.

And now to consider in detail the constituents of the Church. It is the body of Christ, of which He is the head (Col. 1:18). As such it is invisible, and can only be known by the manifestations of life. That life is only manifested in contact with the Head. In our church life has He "in all things the pre-eminence?" Then the body is not an organic whole, indivisible, but as a natural body it is made up of members. We are members of His body (Eph. 5:30). We do well to pause to take in truth so wondrous and sublime.

What untold possibilities are ours from such relationships to Himself? But these possibilities can only be realized and sustained by vital union with Himself. Here comes in the ministry of the Holy Spirit, who takes of the deep things of God and reveals them unto us; who guides, who leads us into all the truth. That

Christ may have the pre-eminence in all things we must discard human, worldly methods in our church life and let the Holy Spirit take the lead. Then as members of Christ's body we are not so many independent, unattached units, but "are members one of another" (Eph. 4:25), having as vital, positive relations one with the other as with Christ himself. The body is "compacted by that which every joint supplieth, according to the effectual working, . . . of every part" (Eph. 4:16).

What a responsibility for us as individual Christians; and note what follows: "unto the edifying of itself in love." "Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." Truly "no man liveth unto himself." And again, see how we are linked and riveted fast one to another, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

WELLINGTON, NEW ZEALAND.

The Church In Four Chapters---Chapter II.

BY REV. J. C. HENSON.

THE next point is the complete system and harmony of the Church organization. Paul mentions it in the twelfth chapter of 1st Corinthians, where he speaks of it, using the human body as an illustration. He mentions the different members of the body performing their different functions and says, "Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. In the next verse he says, "Now ye are the body of Christ, and members in particular." So you see by this that there was system and organization in this body, and that the members should have the same care one for the other that there should be no schism in the body. This thought is further brought out in the fact that, when there were questions that came up which might cause dissensions, the Church was called together in their general assemblies, which were representative bodies, where these questions were discussed in an orderly manner; so when the agreement was reached, a statement was sent out and the preachers were to preach exactly what the Manual taught, and by so doing the churches were not only strengthened, but new members were uniting daily.

I would like to read to you a few extracts from the minutes of the General Assembly as recorded in the fifteenth chapter of the Acts. There came down from Jerusalem some Judaizing teachers trying to impose circumcision upon the Gentiles, and when it could not be settled in the local church they carried the matter to the General Assembly. Verse twenty-five says, "It seemed good unto us, being assembled with one accord"; and the twenty-second verse intimates that it was a delegated body, for it says, "Then pleased it the apostles and elders, with the whole church." Now I am sure the whole church was not there in person, for the second verse says, "Paul and Barnabas, and certain others." They must have been present through their representatives. They discussed this matter in an orderly manner, Peter told of the rousing holiness meeting he had down at the house of Cornelius, where the Gentiles received the Holy Ghost as the Jews, and God put no difference between them, giving them a pure heart by faith. (Vs. 7-9.) Then Paul and Barnabas told of their success among the Gentiles (vs. 12), and after they had held their peace James answered and said, "Men and brethren, hearken unto me," and after he had rehearsed Peter's speech he continued by saying, "My sentence is [or I move you, Mr. Chairman] that we trouble not them, which from among the Gentiles are turned to

God: But that we write unto them," etc. "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barnabas, and Silas, chief men among the brethren: And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, . . . We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. [Not preach different things from the Manual.] For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than those necessary things; . . . So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: which when they had read, they rejoiced for the consolation" (vs. 22-31). "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily" (chapter 16: 4, 5).

Now this last statement that the churches increased in number daily would raise another question and that, of how we get into the Church? and in answering this question we will have to keep in mind the thought that the Church is twofold in its nature, the visible and invisible. We are received into the visible and born into the invisible. There is a Scripture that bears out this thought and that is, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." This Scripture is only mentioned twice in the Bible: one place right under where they get in the church and again under where you get them out. In Matthew 16:13, "When Jesus . . . asked his disciples, saying, Whom do men say that I the Son of man am?" they answered, "John the Baptist: some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am?" And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven . . . and upon this rock I will build my church; and the gates of hell shall not prevail against it."

This Scripture must refer to the revelation of the divine Christ, to the heart of Peter, by God the Father, through the operation of the Holy Ghost, as 1 Corinthians 12: 3 says, "No man can say that Jesus is the Lord, but by the Holy Ghost." But one may say, This revelation was only the voice that spoke at the baptism of Jesus, which Peter heard. But if you will read John 1: 40, 41 you will see that Peter never met Jesus until after He began His ministry, which was after His baptism.

Another who tries to get around the supernatural revelation in religion says it was the voice heard at the transfiguration. But this is mentioned in the next chapter of Matthew and says after six days Jesus taketh Peter, James, and John, etc. So this was too late and therefore we conclude there is no way around the old-fashioned, heartfelt, revealed religion by which we are born into the invisible Church. Right under this the next verse says, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

This is the front door, now we will notice the back door. You say, Has the Church a back door as well as front door? Sure. And sometimes back door revival will help a front door revival. Notice Matthew 18:15, "If thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, take then with thee one or two more, . . . And if he shall neglect to hear them, tell it to the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven"; or in other words, whatever the church does, acting under the direction of the Holy Ghost, will stand in this world and that world to come. I could give other Scriptures, but think this will satisfy the unbiased mind at this point. There is an opposing Scripture which is used by the opposers of an organized church, and that is in Revelation 3: 7, 8, which they infer to mean that the church door stands open all the time; but if that was so this Scripture does not prove it, for speaking to the Philadelphian church he says, "I have set before thee an open door" — not opened the door into thee, but set before the church an open door, which must have meant the door of opportunity and the mission fields of the world (read 1 Cor. 16: 9. 2 Cor. 2:12 and Col. 4: 3 for illustration). When God opened the door to the Hebrew slaves in Egypt, Pharaoh tried to shut it, but God overruled and made old Pharaoh pay Moses' own mother to nurse him and board him, and pay all his school expenses to prepare him to thwart his own plans.

Sin, Right, and God

BY MRS. SALLE E. HALL.

SIN IS SIN.

It matters not the kith or kin
Or station you may find it in;
Or even color of the skin,
Sin is nothing else but sin.

RIGHT IS RIGHT

No matter where it comes to light,
In palaces of splendor bright,
Or in the wilderness of night,
Right is nothing else but right.

GOD IS GOD.

Although the earth on which we tread
Was rent asunder, clod from clod,
And heaven itself, was made to nod;
His words are true, for God is God!

HEDLEY, TEXAS.

The Immutability of God's Laws

BY REV. T. H. AGNEW

I HAVE MET such questions as these many times since the war in Europe began. Why does God permit this war? Why does not God stop this war? Is God with Germany in this war? Is God on the side of the Germans, or on the side of the Allies? Will Germany win the war? Will the Allies win the war? These questions and all others like them, calling God into this war, but shows much ignorance of God and of His laws and of His nature. God's laws are fixed laws, governing the material and moral universe, as we see the perfect rotation of all the celestial bodies. Many do not question the laws governing the celestial bodies, who do question the laws of God in the moral universe. If it were not so why these questions? Psalm 19:1-6 beautifully describes the law of God among the planets. I heard Bishop William Taylor say "That the stars were God's night school," and that many a time he had stood and preached to the heathens at night, not from a text in the Bible, but from the stars. He said, "The God who made the stars also made them." This wonderful Nineteenth Psalm not only contains the law of God in the celestial bodies, but also the laws of God in the moral world. Verses seven to eleven bring us to the spiritual conception of God. His law is perfect in converting the soul (restoring the soul—margin). To violate the laws of nature, the laws of God, (for God made these laws) is to suffer in proportion to the gravity, or seriousness of the law violated or broken. "Whatsoever a man soweth, that shall he also reap." Or whatsoever a nation soweth, that shall the nation reap. This is the immutable law of God.

To interpret prophecy in the light of this war, or to interpret the war in the light of prophecy, is to open the way for much speculation and foolish interpretation of the Scriptures. I heard a noted divine, and he is one who represents these prophecy prognosticators, say, last December, 1917, that the war would end, according to prophecy, January 10, 1918. When the British army went into Jerusalem in December he repeated his prophecy. This preacher has doubtless given as much time to the study of prophecy as any minister in America, and is without question a man of profound learning and research, yet time has clearly shown that he does not understand prophecy. No, when men sin, and when nations sin, they shall reap whatsoever they sow.

The word "then" in the song of Deborah and Barak, Judges 5:8, has special significance in the history of the Israelites. "They chose new gods; then was war in the gates." It is significant to ask, in the light of the questions at the beginning of this article, Is God unchangeable? Is He "the same yesterday, and today, and for ever"? Who, I say, who, would dare say that God has changed and is not the same "Today and for ever." No one but the fool would say such a thing, and he would not say it, only that he is a fool. "They chose new gods." Here we see the cause of war.

Thirty-three years ago, when going through the conference course of study in Methodism, I was required to read German rationalism. This history showed how the higher schools of Germany tried to account for everything on the basis of human reason. All miracles of the Old Testament that could not be accounted for on the basis of human reason, or understanding, were either discredited, or questioned. For many, many years Germany has been teaching this abominable, detestable rationalism in all her higher educational institutions, so that she has been without the God of the Bible, and has raised up a generation, yes, several generations, of idolaters—worshippers of might, not worshippers of right—until they think that might makes right.

The United States of America is, also, far from blame in this teaching. The divinity, deity, the miraculous conception of Jesus, and the virgin-birth have long been questions in the

schools, colleges, and universities of America; not only in the state schools, but the church school also. Thank God, the names of banks, towns, and quite everything else in this country that has the name of Germany on it, are being changed. Yes, the language, German language, is being cast out of the public schools. Now let the German rationalism be cut out of the teaching of all our educational institutions, and the Bible and God and Christ come back into our public schools, and all the church schools repent their wickedness, the worship of "new gods," and we will become again, what we should always have been. Ex-President Taft recently said, "This country is going to be a 'mourner's bench.'" Amen! General Sherman is quoted as saying "War is hell." It may be a hell, but it is not the hell. It is sin, sin that makes hell.

The Old Testament Scriptures cite many cases where God raised up men and armies to afflict the Israelites, when the Israelites turned away from God and became worshippers of idols. Is God the same today? Yes. And it is clear to many that the kaiser is now the human instrumentality to bring the people back to God and righteousness. The people of Germany, of course, in their long denial of the essentials in a divine religion have generated the spirit of militarism, until war has been the thought of

the German people for years. In this they have been preparing a pit for the people who would not submit to their rule, and in digging this pit they have dug a pit for themselves. "Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit" (Prov. 28. 10). "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9. 17), are still in the Book. "Righteousness exalteth a nation: but sin is a reproach to any people (to nations—margin)." The nations are now finding and will find more and more, before this war is over, that this sin business is expensive and awful business.

The death of Christ, to save the people from their sins, must be regarded, and God will bring the nations of the earth to regard it before the end of the world. Christ tasted death for every man (Heb. 2. 9), and this awful and glorious fact will be faced by every man. The immaculate Son of God, who "humbled himself, and became obedient unto death, even the death of the cross" must be exalted. Amen!

In closing this article, I will cite 2 Chronicles 17:9, 10: how this war may be brought to a close. Let all the preachers of all the pulpits, let all the schools that are cutting out the German language, let all the colleges and universities cast out all the teaching of German rationalism, and lift up their voices and throw their full strength and influence against sin in all its forms; then we will soon see what the people in this country are beginning to long for. Amen.

Waverly, Ill.

Feeding Pride

BY EVANGELIST HENRY BELL

JOHN WESLEY, in giving advice to the sanctified, says the first thing he would warn them against is pride. When we realize that pride is what caused Lucifer to fall and that it has sent its millions to hell, we can well afford to spend a few moments in sober reflection on this most subtle of all sins.

Pride needs to be fed in order to grow, and it can begin to exist in the sanctified heart if the heart is fed on the wrong kind of food. It

is the purpose of this article to warn against the food on which pride thrives.

Flattery is one of the Devil's surest methods to bestir pride. In Proverbs 29: 5 we read that, "A man that flattereth his neighbour spreadeth a net for his feet." How many splendid preachers have gone down through too much praise! Alas! Alas! They are legion! We have in mind at this moment a mighty preacher in the holiness movement who has changed for the worst the last two years, and all because he was heralded as a "coming man" in the holiness ranks.

We know of a promising young girl who was known among all the holiness people in a certain state not far from Iowa. She had such a wonderful experience that every one, it seemed, praised her to the skies. Little did they know they were only spreading a net for her feet. Today she gives every evidence of being possessed of pride. A few months ago she went to the altar, and a little later became disgusted with her former church because it had "backslidden," and now she is with the crowd that cries, "We must have more fire." Who is to blame for all this? Those who spread a net for her feet.

John Wesley said he feared the praise of men in his later days when he became more popular, more than he did all the stones and clubs in his early ministry. We do not wish to speak against words of encouragement, but every sanctified person should use care in telling another of his fine qualities, for he may be feeding that heart with the very food that will start pride, or if there is pride there, cause it to grow larger.

Dressing out of harmony with God's commands is another food on which pride thrives. When God said women should not adorn themselves with gold or fine apparel, He meant it for their good, for He knew it would feed pride. The best rule on the dress question is this: "Dress in such a way that you will attract the least attention." This means you will not all wear a certain prescribed garb, or wear clothes that are ten years out of date, or strut around in some of the scandalous fashions of today, but that you will dress neatly and in clothes that will not attract the gaze of others—and yourself, for if you get to admiring your attire,

The End of a Good Man

BY REV. PAUL JOHN GOODWIN

Have God then in thy heart always! and fight!

Thou too, when heart and mind are fixed on Him

Shalt surely come to rest! All come who cleave

With never wavering will of firmest faith
Owning no other God. All come to Him,
The uttermost, purest, holiest.

Whoso hath known Him, Lord of saint and prophet,
Ancient days: of the broad universe the stay,

Boundless—but into every atom bringer
Of that which quickens it: whoso I say,

Hath known Him; knowledge passing all mortal knowing

Seen His effulgence, which no natural eye can see

Than the sun's burning gold more brightly glowing

Dispersing darkness—unto that one hath been.

Eternal life! And in the hour when life is ending

With heart set fast and trustful piety
Drawing still breath beneath calm brows unbending

In happy peace that faithful one doth die—

In glad peace passeth to a blessed heaven,
The place which they who read the Bible name

The New Jerusalem: whereunto have striven
Saints and sages—their road hath been the same.

watch out. We know of a young woman who nearly lost her experience by getting a nice coat, one a good deal better than she had been used to wearing.

Disdain of "church-popery" is another feeder of pride. Many a holiness man has fallen here. Korah became tired of "ecclesiastical bondage," no doubt, because it hurt his pride to see others ruling over him. In Jude 3 we read of "dreamers who despise dominion." He then says, "Woe unto them." Like Korah, their dream is to do away with dominion, and have a church where they themselves will be in authority.—Paul told the church of Corinth to submit themselves to the house of Stephanus, which had lately addicted itself to the ministry (1 Cor. 16:16). Again we read in Hebrews 13: 7 to "Remember those who have the rule over you." But some will not be ruled, and cry "ecclesiastical bondage." Pride is being fed. A submissive spirit is one of the best ways to be humble (1 Peter 5: 5). A rebellious spirit is one of the best ways to become proud.

Another good way to feed pride is to continually talk about other holiness people being backslidden—every one but yourself and a few others who can say "Shibboleth," which by in-

terpretation is, "I believe in being radical." As soon as a man begins to get proud of his "experience" he says he is "radical" and others have "cooled off." The word "radical" is a favorite one of theirs, and any one who can say their "Shibboleth" is one of them. If you want to feed pride, just keep talking about holiness people cooling off (which, of course, implies you are all right). We believe there is a time when such statements may be in order, but be sure to ask yourself the question, Why did I say this? If you said it to the glory of God, good; if you just wanted people to know that almost all the holiness people have "lost the fire" (except yourself), watch out. You are simply wanting to attract the attention of others to your splendid brand of "red-hot" holiness. You are feeding pride.

We might mention many more ways to feed pride, for there are dozens, but we have dealt with just a few common ones. Pride is so subtle that it can be in the heart and not be detected until some temptation comes along that reveals its terrible presence. Our prayer should be every day that God will keep us humble, for "He giveth grace to the humble, but resisteth the proud."

be overcomers. God's purpose in our lives is not that we should be conquered, but that we should be conquerors. We live in a world of sin, and we find that the course of this world is in direct opposition to the Christian race. God wants us to stem the tide, and like live fish, swim against the stream. "For this is the victory that overcometh the world, even our faith."

It is possible, it is God's purpose, that we should overcome, not only the world, but sin and Satan. "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." A child of God is out of the sinning business, and out from under the direct influence of the Devil. "That wicked one toucheth him not." Thank God!

Another effect of this experience is expressed in that one word, "fruit." Jesus mentions this in the twenty-third verse of the thirteenth chapter of Matthew. "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

So here I have mentioned some of the effects of regeneration, such as love, victory over the world, salvation from sin, and deliverance from the presence and power of Satan, followed by a healthy fruitage of Christian graces. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

We have also found that regeneration is a primal Christian doctrine, and a fundamental experience in the Christian life. Great is its need, its necessity being enforced by the words of Christ, and involving our hope both here and hereafter. The blood was the ground of it. Faith was its only medium or condition. Its nature was no less than a change of heart, and its effects involved love toward God, and victory over the world, sin, and Satan.

The Work of Regeneration

BY F. MORSE DICKEY

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1: 23).

REGENERATION is the impartation of spiritual life. It is the work of the Spirit in the heart of a penitent sinner, turning him "from darkness to light, and from the power of Satan unto God." It is concomitant with justification. Justification is what Christ did for us, but regeneration is what He did in us.

ITS NEED.

The need of the regenerating power of the Holy Ghost can not be overemphasized. It takes a pre-eminent place in the Word of God and in the hearts and lives of His people. It is the foundation stone of Christian life and character. It is the planting of those seeds which are to later mature into the full fruitage of a well rounded Christian life.

Christ emphasized this need. He was once visited by a certain ruler of the Jews. "We know that thou art a teacher come from God." Nicodemus began, "for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him. Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." These words puzzled Nicodemus and were repeated by Christ. "The wind bloweth where it listeth, * * * so is every one that is born of the Spirit." It is impossible to tell how the wind blows, but the fact is evident. It is impossible to tell how God works in the human heart, but the fact is also evident, "Ye must be born again."

THE GROUND OF IT.

What is the ground of our regeneration? The ground, the foundation of the religion of Jesus Christ is the atonement. In the seventeenth chapter of Leviticus we read these words, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls." Our faith, our happiness, and our eternal destiny are secured through the blood of Christ. I believe Christ had this thought in mind when he said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up in the last day" (John 6:53-54). We are all familiar with those words of Paul, in his epistle to Titus, in reference to our salvation. "But according to his mercy he saved us, by the washing of regen-

eration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour."

MEDIUM OR CONDITION OF IT.

While the ground of our regeneration is the blood, the medium of our regeneration is faith in the blood. Faith is the one requisite of the Christian life, and "without faith it is impossible to please God." "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). Believers, Christ tells us, have passed from death unto life.

NATURE OF IT.

We have spoken of the need of regeneration, the ground, and the medium or condition of it, and we shall now speak of its nature. Regeneration is the impartation of spiritual life. The verse just quoted in the fifth chapter of John, tells us that "He that heareth my word, * * * is passed from death unto life." Paul tells us that "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Regeneration means simply a new birth, the impartation of spiritual life, and adoption into the family of God.

Regeneration is concomitant with justification. Justification is what Christ has done for us, regeneration is what he has done in us. Regeneration is subjective, while justification is objective. Justification is negative in its character, while regeneration is positive in its nature.

EFFECT OF IT.

What effect has the regenerating power of the Holy Ghost upon a man's life? Regeneration, we have observed, is the impartation of spiritual life. Growth in grace is the natural consequence. Spiritual life and spiritual growth are as closely connected as cause and effect, and are as dependent upon each other as are physical life and development.

The first effect we find in regeneration is love. Let us read the last chapter of the first epistle of John, and there we will find portrayed the natural effects of the new birth, love, victory over the world, over sin, and over Satan. "Every one that loveth is born of God, and knoweth God" (1 John 4:7). "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14).

Another effect of regeneration is victory over the world. "For whosoever is born of God overcometh the world." God wants us to

The Mule

BY E. F. STANTON.

"Be ye not as . . . the mule."—Psa. 32:9.

THE first serious trouble one has with the mule is at weaning time. This is also true with the sinner. The first serious difficulty he has is when the Holy Ghost begins weaning him from his sins.

It's a difficult task to wean the mule. Muzzles, chains, and stables are useless so long as it occasionally sees its mother. Oh, how hard it is to wean the sinner from sin. Church muzzles, state chains, personal pledges, months and years are useless so long as his will is bent on sinning. Sin is very poisonous. There is enough sin in any sinner to poison a herd of swine and make them drown themselves in the sea.

The next serious trouble one has with the mule is breaking him into service. Rough bits and keen whips are used, resulting in bloody mouths and sore backs. "Be ye not as . . . the mule." Why not work for Jesus without his applying the chastening rod so hard and so long? One of the most difficult tasks in breaking the mule is guiding him. Many Christians are so mule-headed it takes them a long time to learn that the Father holds the reins and that He guides into paths of peace that lead to mansions of rest.

At the forks of the road you are almost sure to encounter difficulty; if you want the mule to go to the right it is sure to want to go to the left. As much as to say "Pull me the way you want me to go." "Be ye not as . . . the mule."

Every sinner wants to go to heaven. Then, why don't you choose that road? Why do you wait so long for the Holy Ghost to pull at your rebellious heart with His convincing power,

and the church to draw you with her pleadings, prayers, and tears?

Again, the mule's voice is very harsh. "Be ye not as . . . the mule." Speak kindly. Many tender hearts have intentionally and unintentionally been bruised with harsh words. Kind words are as apples of gold in pictures of silver. If you drive the mule against its will, it is sure to look back. "Be ye not as the mule." Don't look back. God put His everlasting disapproval upon looking back when He made Lot's wife a pillar of salt. "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

The mule will jump out of a green meadow over a dangerous fence into a barren field to be with its bunch. Just as thousands of Christian people have left the rich pastures of divine grace for the barren deserts of sin; all because of the influence of worldly associates. "Be ye not as . . . the mule." There are also

many Christians who will worship God with no one except their own bunch. That is the mule's nature in them. If the mule wants grass more than company it will stay where there is grass. If people want to worship God more than they want human company, they will worship where the Spirit dwells.

There is no dependence to be put in the mule, principally because it kicks. "Be ye not as . . . the mule." Some folks kick everything between the earth and sky. They kick the President. They kick the government, the county officials; they kick the church, the pastor, the prayermeeting; they kick the choir with as much ease and regularity as if Jesus had not said: "It is hard for thee to kick against the pricks." The mule kicks at home more than abroad. Many folks are home kickers.

The mule takes a special delight in kicking children. "Be ye not as . . . the mule." Don't kick the lambs, but feed them.

LONE WOLF, OKLA.

Loyalty to God, to the Denomination, and to the District

BY A. C. HOLLAND

[Read in the Preachers' Convention, Nebraska District, and published at the request of the Convention.]

IN THESE days when loyalty to our country is held to be of such great importance, and such a ban is put upon disloyalty, we should get a better idea than ever before of the great importance of our being loyal to God. When the United States declared war on Germany we pledged, through congress and our President, all the resources of this nation to the prosecution of this war and to bringing it to a successful close. Some of us, no doubt, did not at first comprehend what that meant, but as we look at it more intelligently now we see that it means every penny of the wealth of this country, every ounce of our influence, every pound of our man power both intellectually and physically, together with all the mechanical powers for manufacturing, mining, and transportation. And why should not all this be pledged? For if the war is not brought to a successful close and we are a conquered nation like Belgium, and our country is overrun like parts of France and Russia, what good can we expect to have of these things we may withhold?

So in the war which God is waging with the Devil. He expects us to pledge Him all of our resources, wealth, and influence, physical, mental, and spiritual powers. God makes no provision for neutrals. He says, "Those who are not for me are against me, and those who gather not with me scatter abroad." And why should not all this be pledged? For if we should fail and Satan should succeed in overthrowing the cause of God and in spreading his Satanic influence over our country as he did in Europe just before the dark ages, of what use to us would be the resources which we have withheld? Our churches would be destroyed, our schools broken up, religious meetings would be prohibited, and like the fathers of old we would have to meet in dens and caves and any secret place we might find to worship God in a public way. As is said in the Hebrews, "They wandered about in sheepskins and goatskins, being destitute, afflicted and tormented."

This is a faint picture of what God's people have to suffer when the wicked bear rule. Oh, may the Lord help us to see the necessity of being loyal to God! This brings us to the question, Can we be loyal to God and not loyal to the institutions He has established to carry on His work in the world?

Daniel says, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Jesus says, "Upon this rock I will build my church; and the gates

of hell shall not prevail against it." It is plainly taught in the Scriptures that God has established His Church in the world through which to carry on His work. That being the case, it follows that disloyalty to the Church is disloyalty to God. Just as to oppose the different means which the government employs to carry on the war is judged to be disloyalty to the government, so disloyalty to God's appointed Church is disloyalty to God himself. In establishing the Church God has always chosen leaders. The New Testament speaks of the Church in the wilderness of which God chose Moses to be the human leader. He had great numbers of under-leaders to help him. To be disobedient to any of these was the same as being disobedient to Moses, and being disobedient to Moses was the same as being disobedient to God. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In the New Testament Church God set some in the Church, first apostles, then prophets, then evangelists, pastors and teachers, for the perfecting of the saints, etc.

St. Paul said that James, Cephas, and John seemed to be pillars in the church at Jerusalem.

All this teaches us that God has always had in His Church leaders, pillars, and rulers to direct the work under God, they being led of the Holy Ghost. And He commands us to know them that have the rule over us, and to esteem them very highly in love for their work's sake, and again to be subject one to another in the fear of God, and to obey magistrates.

No one can knowingly treat one of God's servants with disrespect and retain the favor of God. Just as David took the insult which the Ammonites put upon his servants when they shaved off their beard and cut off their garments in the middle, so God takes every insult given to His servants as being done to Him. He told Samuel that the children of Israel had not rejected Samuel, but had rejected Him. Then in order to be loyal to God we must be loyal to His Church and to His people.

Occasionally one in authority backslides and begins to lord it over God's heritage, as Saul did. Then it is our duty, like David and Jonathan, to counsel together and hinder him as much as we can from doing harm. A few like Diotrephes, who loveth to have the pre-eminence, will prate against the beloved Johns and will not receive the brethren and will try to cast them out of the Church. But these are rare cases, and if we keep close to God He will give us wisdom to know how to deal with them.

While we do not believe that the Pentecostal Church of the Nazarene is the Church, yet we do believe that it is a part of the Church, and that God has raised it up to "spread scriptural

holiness over the land," and the blessing God has put upon it in the last twenty years, and the especial effort the Devil has made to tear it down, fully establish us in this belief.

Then as Pentecostal Nazarenes we are to be loyal to the denomination as a whole, and heartily support every means devised for the advancement of God's cause through it. And as the District is a part of the whole connection we can only be loyal to the denomination by being loyal to the District. Brethren, this one thing we know, that God never operates against Himself, nor tries to hinder His own work. But if the Devil can get a good man or woman to hinder the work of God by making them believe they are led of God he will do it.

One of Spurgeon's best sermons was on the subject, "How the saints can help the Devil." Peter was a good man and one of the chosen apostles; but he spoke for the Devil, and the Master was compelled to say to him, "Get thee behind me, Satan; . . . for thou savourest not the things that be of God, but those that be of man." James and John were also good men, yet they "did not know what manner of spirit they were of" when they wanted permission to call down fire on that little Samaritan village because it would not receive their Lord.

I am actually afraid to take any position that will get me out of line, or throw me out of harmony, with the great rank and file of God's holy people. I am afraid of side-tracks and side-issues that antagonize God's cause in general. When wise and holy men claim to be led of God to do the work of God we should be very slow indeed, with the example of Korah before us, to take it on ourselves to deny their claim, and to disregard their action in any case.

United we stand, divided we fall. The Devil is the author of division; he will use good people to propagate his schemes if he can. I am afraid of the Devil's propaganda. The great things that God has accomplished through the loyal co-operation of His saints will only be seen in eternity, and He desires greater things to be done through our continued loyalty to His cause. Oh, let us not disappoint Him!

Christians in War

"Will God hold me responsible for the men I kill in war?" This question was asked by a boy in khaki in a letter to his mother, requesting her to ask her pastor for light on the question. We do not regard this as an idle question or one to be pushed aside carelessly, but one that should be answered intelligently in the light of Scripture. To this end we quote at some length from Colonel S. L. Brengle, for we regard it as a very clear and concise answer to this question. He says in part:

NOW let me answer the question: "Is killing in battle murder, when a nation fights in defense of the sacred rights of men?" It may throw light upon the question by asking and answering others:

1. Is physical life the most precious thing entrusted to men in this world? That question we can answer with an unqualified, No. Truth, right, justice are more precious than life. Jesus and the martyrs died for the truth's sake. If life were more precious than truth, then they should have denied the truth and saved their lives. But instead they denied their lives and saved the truth. There are some things for which it is not only a man's right, but his duty to die, if needs be.

2. But is it ever right for men to take the life of a fellow-man? Did not God command, "Thou shalt not kill"? True, that command with all its august authority is in the Bible, and unless there are other authoritative Scriptures which modify it, then the Bible without qualification condemns always and everywhere the intentional destruction of human life. It is upon the theory that there are no such qualifying Scriptures that many Christian people insist that the capital punishment of a criminal and killing in battle is murder, and should be wholly condemned and opposed.

Where civil government exists, society undertakes to protect its members and suitably punish wrongdoers. This is implied in the words of Jesus, "Render unto Caesar the things

that are Caesar's; and unto God the things that are God's." But what are the things which belong to Caesar? Caesar is representative of all rightful rulers, and Paul tells us what belongs to them. He writes, "Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. He is the minister of God to thee for good, but if thou do that which is evil, be afraid, for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 15:1-4).

This is plain. I am no longer to avenge myself, but leave vengeance to God, and God delegates this matter of vengeance, or the punishment of evil doers in this world, to His minister of justice, the ruler. He is God's hand that bears the sword and he executes the decree of God when he punishes with death the man worthy of death.

Society by the ordinance of God has its rulers, and they delegate their power to policemen, sheriffs, and soldiers. "They are ordained of God," they bear the sword of justice, and it is their right and duty to protect society. Rulers who fail of this duty should be deposed and punished, and faithful men put in their place; and if in the lawful performance of their duty they can only protect society by taking the life of insistent wrongdoers, they do not commit murder, they are God's ministers of justice and must not be condemned. So a soldier fighting not with any thought of personal vengeance, but only in the interests of humanity and the sacred, inalienable rights of men, does not commit murder when he kills, but is God's minister and is doing an awful but a righteous service.

But let him beware not to harbor hate in his heart, lest at heart he become a murderer. This is a danger to which young soldiers are subject, a danger more deadly than the invisible gas of visible foes. It is a breath from hell that withers the spirit. It is more terrible than

shrieking shrapnel and bursting bombs. They mutilate the body, but it blasts the soul.

But it is a danger before which men on the firing line do not more often fall than those who stay behind. Soldiers are often more magnanimous to their foes than are those who stay at home.

When General Grant, who had fought more grimly and had seen more blood flow than any other man in the Civil war, finally forced his enemy to surrender and Lee handed him his sword, Grant returned it to Lee; and when the Confederate soldiers gave up their horses, Grant said, "Keep your horses, you will need them to plow your fields. Let us have peace!" The great general was generous to his fallen foe. It was the people back at home who cried out for vengeance.

The natural tendency of war is to inflame the passions, to darken the mind, and cloud the reason, to harden the heart, to destroy the finer graces of gentleness, tenderness, and compassion; but supernatural help will be granted the man who, seeing and fearing the danger, seeks God in prayer for help. And in this we can and should help one another. Oh, let us pray!

—The Lighthouse Messenger.

An Enemy to Liberty

BY MISS IRENE DAVIS

WE ARE living in the most momentous time of the world's history. The solution of great questions are hanging in the balance. Everywhere the Christian people are asking for the prohibition of the liquor traffic. Eleven states have already placed themselves on record as opposed to this gigantic evil.

What are some of the reasons we want to shut down a business that pays such a large revenue into our national coffers? Alcohol has been proved to be a great destroyer. It wrecks the body and soul of the drinker, and ruins the soul of the man who sells it. "What doth it profit a man if he gain the whole world, and lose his own soul?" Once this question was attacked from the moral side, but now we

are coming to see that looked at from any point of view, it is a disastrous enterprise.

From the scientific standpoint, investigators have made wonderful progress. Mrs. E. L. Calkins, the state Woman's Christian Temperance Union president in Michigan, has a daughter attending the state university. The physician in charge of one of the classes said, "Alcohol does not cause imbecility." The daughter listened closely, not only for her own benefit, but that she might give her mother the latest findings in that renowned seat of learning. The physician continued, "Alcohol does not cause imbecility, because only imbeciles choose it."

Studied from an economical standpoint, we have found it a losing investment. We believe in a government of the people, for the people, and by the people. The terrible war raging in Europe still threatens to destroy civilization. America, after withstanding it for many months has been drawn into it.

What is this democracy for which you and I are willing to sacrifice so much? It is a political system in which the government is controlled by the people.

The last interpretation of the Monroe doctrine is "The world must be made safe for democracy." Now what kind of a democracy have we to offer? We are right in demanding that the camps, where our army boys are in training, shall be free from immorality and strong drink.

We have every reason to want the breweries closed. At this time when so many are in danger of starving, England has 900,000 acres on which to grow corn for their breweries, and 30,000 men employed in that wasteful labor.

Millions of bushels of wheat are rotting in Australia because they have no ships to export it. The great breweries have no trouble in getting ships to carry their barley.

Last year the breweries of England were worrying for fear the war would spoil their business. They asked England to buy them out for \$3,000,000,000. And England wanted to borrow that amount of this country for that purpose. But the United States did not lend it to them for such a purpose. Do we realize that the great breweries of nearly every country, including those in this land, are under pro-Germans?

We are told that we shall win or lose the war on the battle line and the bread line. Our soldier boys are on the battle line, but the breweries are trying to break down our bread line. When the public demanded the closing of the breweries as a war measure, Von Hexmer, a tool of the kaiser, was put at the head of the United States brewing industry to lobby for their interests, and defeat the will of the people in demanding the breweries closed. Where was that beer clause born? Who are its parents? It was the child of the retailers. It was born without a mother, but it had two fathers, the German kaiser and his tools in this country.

If the breweries are allowed to keep open next year, the kaiser will have gained two victories, one in having the money they make pass into the hands of Germans, and the other—the ruin of our boys. The German army is under prohibition. But the kaiser does not believe in prohibition for us, because he wants to see our men destroyed.

Does any one wonder how it is that Mrs. Adolph Bush has gone over to Germany? How many know that Adolph Bush sends over \$100,000 a year profit of his business to Germany?

Some time ago the kaiser said, "The next war that is fought will be won by the army using the least alcohol."

There is no lasting success until a question is settled right. The only line between right and wrong is a battle line. We can never compromise with evil and remain pure. One drop of black ink in a bottle of water will discolor it. One drop of poison will spoil a draught of the richest milk ever drawn from a cow's udder. God's standard of righteousness is the only standard that will endure the test of time.

Good News From "Buddie."

To the readers of the Herald of Holiness: You will remember that I wrote my last letter from Wichita, Kansas, about a month ago and from there I went to the Pacific Coast and have had one month's rest at my home. I am feeling like a new man; one month among the orange blossoms and roses is enough to make a new man out of a fellow. I had several all day meetings out among the boys of the Southern California District; to say that they were great occasions is putting it tame. I have n't seen such days in southern California in the last six years; the boys are all united and filled with the Spirit and a spirit of unity prevails that I have never seen on the district before. They are eye to eye and heart to heart and the work is in the most beautiful shape that it has been in since I moved to California.

I gave Brother C. E. Cornell one night and we had a great crowd and some sixteen or seventeen at the altar and the glory was on in the old-fashioned way. My! my! but we did have a great night. One fine man by the name of Luther Brown was at the altar to get sanctified that was converted under my ministry down between Round Rock and Austin, Texas, just twenty-four years and ten days before that day that he was at the altar and got sanctified. Well, glory to God, I could hardly stand it; we did have a great hugging and shouting spell and I was with Brother Henrick one night and had some four or five all day meetings and the brethren came in for from 10 to 125 miles to attend the all day meetings and such days as we had can never be forgotten.

The testimonies and the shouts were beautiful and such harmony and such fellowship as a man will see once in a lifetime. It looked like everybody wanted to go to the all day meetings and no body wanted to leave after they got there. The people would come from all over the country by the auto loads and bring their lunch baskets and the church would make long tables and serve hot coffee and tea and the people would spread their dinners and eat and sing and shout and weep and shake hands until it was like going to heaven almost, and Brother C. E. Roberts and Brother A. O. Henrick have been doing some great work for the university and now the university is safe and the big debts are a thing of the past and the burdens that have been so heavy have been wiped out and they have a clean sweep there in the valley now. There is nothing in the way and they can have a fine opening this fall and they will have it. God still lives and the government is still on his shoulder and of the increase of his government and of peace there shall be no end for which we can say amen and glory to God for all of his goodness to us. I left home on the 26th of May and reached Bloomfield, Iowa, on June the first and we are now in a revival here in the Pentecostal Nazarene church and will run here until about June 13th and open in Des Moines, Iowa, June 16th and on to July 7th. Will all the Pentecostal Nazarenes all over the land pray for us that God will give us the victory in the great battles for this summer. I now say good-by; I am the same OLD Bud, in love and faith and service.

THE WORK AND THE WORKERS

NAZARENE MISSION, LOS ANGELES, CALIFORNIA

No good thing hath He withheld from us this last month. We have enjoyed a continuous flow of glory and victory. The last month being one of the best, if not the very best and most successful of this Assembly year. The revival held by Rev. W. O. Nease the first two weeks of April was greatly blessed of the Lord and resulted in many happy finders. During the entire month, all told, we have had one hundred and forty-one seekers. To Him be all the glory. Had a very blessed baptismal service at Long Beach last Tuesday. Among the number baptized were two clerks in the postoffice at Los Angeles, one recently saved at the mission, who had previously been a Roman Catholic. He stated in his testimony that he passed the mission four times before the Enemy would let him come in. Finally he overcame and entered the mission and down to the altar and soon prayed through to victory. Saturday night his wife came with him to the service and when the testimony meeting was opened she was one of the first to testify. Among other things she said: "For a week I have been under conviction, and I want the same kind of salvation that my husband got three weeks ago. I have come tonight to get it. I want you to pray that I will get this good kind of religion." When the altar call was given she and her husband walked down the aisle locked arms and with a numbers of others bowed at the altar, soon the glory flooded her soul and she came up with the shine of heaven on her face.

During the last nine months we have had about seven hundred seekers and raised in the mission alone on an average of \$125 a month, between twenty-five and twenty-seven thousand in attendance, and the spirit of freedom and power predominates and the old-time fire is still burning. Eight at the altar Sunday night and seven found victory. We are closing up the Assembly year with an old-time revival sweep and salvation.

W. C. FRAZIER AND WIFE, Supts.

YOUNG PEOPLE'S MISSIONARY SOCIETY

The New Bedford Young People's Missionary Society met at the home of the writer at 106 North street, Monday evening, June 3d, President Alton Manchester presiding. The secretary, Sister McGregor, read a very interesting letter to us from Brother and Sister Thatcher, our missionaries in far-away Japan. Brother and Sister Thatcher write encouragingly of the work among the poor heathen, and would like to have old Sunday school cards or picture postal cards sent to them for the little ones in Japan. They get a wonderful lot of enjoyment out of these little cards that we have cast aside. So let those who are interested gather some of these cards together and send them to Brother and Sister Thatcher. It will cost nothing but the postage.

We had a fine gathering of young people and we were especially favored with the presence of our outgoing missionaries, Rev. Mr. Jenkins and wife, and Sister Beebe, who leaves in a few days for Portland, Ore. Brother Jenkins spoke of how God had given him a definite call to the field seven years ago, and how his heart yearned to be among the poor heathen who were holding out dusky hands from the dark continent that some one would come to their assistance and lead them to light and liberty and truth. Sister Jenkins also talked on the line of nursing the poor, unfortunates in the hospitals. Her singing along with Brother Jenkins was inspiring, and our home seemed full of the glory of God. We were all very loath to separate, but we did so, knowing that if we never meet this side of the eastern gate we will meet and shout for ever in the New Jerusalem.

WILLIAM W. ATWOOD.

FROM J. W. ROACH

I am just home from the note burning at Des Arc, Mo. For some years there has been a debt of about two thousand dollars hanging over our Missouri Holiness College and it seemed that the most of our people had lost faith in this amount ever being raised, but thank God, last Sunday morning, May 10th, we had the privilege of seeing the notes all burned into ashes. This might never have been had it not been for the faith and untiring efforts of our dear Brother Sipes; but God always has the right man for every place; and Brother Sipes was the man to bring the school to the front. The outlook for the Des Arc school has never been so good as it is now. Besides the note burning, there has been about four hundred dollars already raised for improvements and running expenses. Eternity only can tell the good that has been done through Missouri Holiness College, but she will do more in the future.

BOUNDS, MO.

PROGRAM MINISTERIAL CONVENTION

of the
SAN ANTONIO DISTRICT

Group No. 1

to be held at
Red Rock, Texas

THURSDAY, JUNE 27TH.

- 9:00 a. m. Opening Address—Dist. Supt. Wm. E. Fisher.
- 9:30 a. m. Organization and appointment of committees.
- 10:00 a. m. Address of welcome—Dr. N. B. Harris. Response, Rev. B. W. Huckabee.
- 11:00 a. m. Sermon.

AFTERNOON.

- 2:00 p. m. Devotional.
- 2:30 p. m. Paper—"The Pastor in the Home," E. W. Wells.
- 3:00 p. m. "The Sunday School, A Saving Institution," W. F. Rutherford.
- 3:30 p. m. Paper—"Why the Course of Study," H. B. Wallin.
- 8:00 p. m. Preaching.

FRIDAY, JUNE 28TH.

- 9:00 a. m. Devotional.
- 9:30 a. m. "Giving, a Religious Privilege," Dr. N. B. Harris.
- 10:00 a. m. "The Pastor as Viewed by the Laymen," D. B. Spiller.
- 11:00 a. m. Preaching.

AFTERNOON.

- 2:00 p. m. Devotional.
- 2:30 p. m. Paper—"Missionary Society," Mrs. C. P. Clayton.
- 3:00 p. m. Paper—"How Can the Pentecostal Church of the Nazarene Help Win the War?" Mrs. C. H. Griswold.
- 8:00 p. m. Preaching.

SATURDAY, JUNE 29TH.

- 9:00 a. m. Devotional.
- 9:30 a. m. Paper—"Is the Young People's Society Vital to the Life of the Church?" C. P. Clayton.
- 10:00 a. m. Paper—"The Medium and Value of Church Advertising," Mrs. Wm. E. Fisher.
- 11:00 a. m. Preaching.

AFTERNOON.

- 2:00 p. m. Devotional.
- 2:30 p. m. Paper—"The Relation of the Shepherd to the Sheep," H. M. Hocker.
- 3:00 p. m. Manual Drill. Rev. Wm. E. Fisher.
- 8:00 p. m. Preaching.

SUNDAY, JUNE 30TH.

- 9:30 a. m. Sabbath school. Robert Harris, Supt.
- 11:00 a. m. Preaching.
- 3:00 p. m. Preaching.
- 8:00 p. m. Preaching.

GEORGIA KINNE

I was so shocked at the intelligence of Georgia's death conveyed in the last issue of the HERALD OF HOLINESS. She was the daughter of my friends, Rev. C. J. Kinne and wife. I knew and loved her. She was so bright and promising. I deeply sympathize with dear Brother and Sister Kinne in their sad bereavement. I know how the home is shadowed and how deep would be their grief but for the comfort and presence of "the form of the Fourth in the midst." I am sure they are looking unto Him in this dark hour. My heart goes out to them and the family. My prayers are for and with them. Georgia had a wonderfully bright mind and a loving heart and shed such light and vivacity in the home. She will be so much missed. But God knew all this and He called for her and she has gone to be with Him. May His tender hand and loving heart minister to these afflicted ones sweetly. Wait, dear hearts, only a brief while and you shall see and know her again.

B. F. HAYNES.

GOD'S WOMAN'S FOREIGN MISSIONARY SOCIETY

The Woman's Foreign Missionary Societies of the New York District desire to express their heartfelt praise for blessing upon their efforts during the last year.

At the Assembly of 1917 the five then existing auxiliaries were organized into a district society. Under the able leadership of Mrs. Susie N. Fittin, who was elected as District president, the society has increased its borders until there are twelve organized societies, with a total membership of one hundred fifty. Since some of these were organized only lately we expect to double our membership during the coming year. Three other churches are about ready for organization. This will make fifteen out of eighteen active churches on the District.

Finances were not pushed last year; nevertheless \$231.27 were raised and added to the general missionary treasury. This would not have been collected had not these societies been organized. Also over eight hundred calendars were sold.

Study classes among the adults are proving most helpful. Mission bands among the children have been begun.

Our Home Missionary Board for the coming year are very much alive in the Spirit and active in good works. Tent meetings are already in progress on Long Island, and we are expecting a sweep of victory such as we have not had before.

In our work of organization we come across "conscientious objectors" who claim that they can not support these auxiliaries to the General Board because they detract from the church missionary offering. In answer we would say that where the auxiliary was the most active and gave the most money the church offering was also increased. Some say that they detract from the home work. At the New York District Assembly this year one thousand dollars were for the District work—a thing unprecedented in its history.

To sum up the whole matter we find that the organizations have not detracted from the home work either in interest or in money. They have not detracted from the local church missionary offering.

We find that locally wherever these societies have been organized there have been increased missionary zeal, more earnest prayer, and larger giving; an increased knowledge of the different fields and their needs; an increase in the local church missionary offering; an increase in the District offering; an increase in home interest, prayer, and zeal; and a marked increase in the offerings for the home work. The General Missionary Board has been definitely helped by dues, specials, and by the support of an outgoing missionary to South America—a fact which we had forgotten to mention previously, and which is the result of the Foreign Missionary Societies of the New York District.

We would that we could "stir up your pure hearts" and heads to greater activities on these lines, and that you might see clearly that woman has a unique part to play in the history of missions.

Corresponding Secretary of the W. F. M. Society of the New York District.

DR. JULIA R. GIBSON.

EVANGELIST MRS. BESSIE WILLIAMS

The year of 1918 finds us still in the thick of the battle for God and holiness. For the first time in several years we took a few months' rest through the winter. Had the great privilege of being in the Williams-Robinson campaign in our home town. We started out in the evangelistic work the first of March. Our meetings thus far have been as follows: Little Rock, Ark.; Yoakum, Texas, and Temple, Texas.

At Little Rock we closed out with one of the best services we were ever in. The altar soon filled with seekers, but still they came, and in a few moments after we called them to prayer practically every seeker had prayed through.

At Yoakum we labored hard over four Sundays, and while we never had a real break, yet God gave us some fine folks who prayed through to victory and united with the church. One entire family was saved and sanctified.

At Temple it was our privilege to yoke up with Brother and Sister J. O. West. One blessed victory we must mention at Temple was the reclamation of an old gentleman who at one time was the pastor of the First Methodist church in that city, but who lost out with God by fighting holiness, backslid to the bottom, and took to drinking, became a drunken sot, and lived this awful life for about ten years. He dropped into our tent meeting. God got hold of him in the very first service; conviction kept deepening until he finally prayed through, got sanctified, and God delivered him from his whisky and tobacco habits. We left him a clean man rejoicing in the Lord.

We are now at Hondo, Texas, just getting started in the revival. We have had good crowds and fine interest thus far.

201 Princeton Ave., San Antonio, Texas.

**ARRANGEMENTS OF PASTORS OF THE
SAN FRANCISCO DISTRICT**

District Superintendent, P. G. Linaweaver, 435 East Wyandotte St., Stockton, Cal.
 Angels Camp and Murphy Circuit, James H. Ratliff, Vallejo, Cal.
 Bakersfield, Thomas Murrish, 1225 Tenth St., Bakersfield, Cal.
 Berkeley First Church, John Michel.
 Berkeley Japanese Church, Lillian Pool, Superintendent, 2331 Regent St., Berkeley, Cal. Teinosuke Missawa, Pastor.
 Eureka, P. G. Murray.
 Fresno, C. W. Welts, 158 Yosemite Ave., Fresno, Cal.
 Lindsay, to be supplied.
 Milton, to be supplied.
 Oakland, L. E. Burger, 1615 Myrtle St., Oakland, Cal.
 Porterville, to be supplied.
 Pixley, Lewis L. Bucy, supply, Pixley, Cal.
 Santa Rosa, A. E. and Estella Lamar, 450 Ellis St., Santa Rosa, Cal.
 San Francisco, Donnell Smith.
 Stockton, Henrietta Linaweaver, 435 E. Wyandotte St., Stockton, Cal.
 Stockton Japanese work, J. L. and Mrs. Blaisdell, P. O. Box 835, Stockton, Cal. C. Miyabe, Evangelist.
 Waukena, Fred B. Green, Corcoran, Cal.
 Chowchilla, to be supplied.
 Angeola, to be supplied.
Commissioned Evangelists.
 Frank B. Smith.
 S. R. Rhoads, 2137 Clinton Ave., Alameda, Cal.
 M. P. Grose, 315 South East St., Santa Rosa, Cal.
District Deaconess
 Eliza Murrish, 1225 Tenth St., Bakersfield, Cal.
Missionaries
 George J. Franklin, India.
 Ethel McPherson, Japan.

**EVANGELISTS OSCAR AND NETTIE
HUDSON**

We opened in Shreveport, La., last Friday night. The crowds are coming, the fire is falling, and souls are getting to the Lord in every service. Those who know say it is the first meeting they have ever had here.
 We are in the Pentecostal Church of the Nazarene, of which Rev. J. S. Sanders is pastor. Brother Sanders has preached holiness through this section for more than a quarter of a century, and God has marvelously blessed his labors. He was a pastor in the Southern Methodist church for years and established some strong churches for that denomination. He is sensible, straight, and clear, and has the confidence and respect of the city. He established this work and has gathered about him a corps of workers who have a passion for souls, and God is blessing them. We are expecting great things this week.

**SUFFOLK COUNTY HOLINESS ASSO-
CIATION**

The regular monthly all-day meeting of the Suffolk County Holiness Association was held on Friday, May 10th, in the M. E. church at Orient, Long Island, where Rev. S. C. Johnson is pastor. We hardly expected a large attendance from a distance, but a goodly number from Huntington, Centreport, Port Jefferson, Sayville, Patchogue, King's Park, Northport, Sag Harbor, Belmore, Brooklyn, and nearby points. When people have the holy fire and a holy zeal for souls distance does not stop them. Glory to God!
 Our president, Brother Terrill, was detained at home by the illness of his wife, and prayer was made for her recovery. The secretary had charge during the day, and the morning was devoted to prayer, exhortation, and testimony. Rev. C. A. Renev, of the Patchogue Pentecostal Church of the Nazarene, led the 1:30 praise service. We were very glad to have with us Rev. George N. Buell, secretary of the New York State Association, and he brought us the message of the afternoon. He closed his discourse with an altar service which was profitable to all. May the Lord richly bless Brother Buell in his organization work to the end that every county in the state may be organized and working under the constitution of the New York Association for the promotion of holiness. Come, holiness folks, let us get together. Amen!
 The 6:30 prayer service was in charge of Evangelist A. Columbia Schnabel, of Brooklyn, New York. She gave a very earnest appeal for more definite praying on the part of the people. We gathered once more at the altar and God wonderfully visited us with His presence. Glory to His name!
 The last service of the day was in charge of Mrs. Ester Olsen Knight, of the Belmore Methodist Episcopal church. Sister Knight told the story of her life to the glory of God. She related her conversion and sanctification, the testimony to which was the means of bringing in her dear ones to this experience. In response to the altar call two souls responded—one for pardon and one for purity, and, according to their testimony, they found victory.
 We were well taken care of by the pastor and his parishioners over night, and our Brother Fred L. Latham, a sanctified Baptist deacon, was kept busy arranging for the comfort of the visitors. May God bless the Orient people and give them a revival of old-time religion.
 JOHN A. DURYEA, Secretary.

What our Young People's Society is Doing

BY RAY OGDEN

Permit me to say a few words in regard to what our Young People's Society is doing and the work which it is going to do.

There is one class of people which I am deeply interested in, and that is the young people of all Christian denominations; but more especially the young people of the Pentecostal Church of the Nazarene. You may wonder why I am so deeply interested in the young people of our church. Because they are the most consecrated set of young people I have ever seen or read of and are taking upon themselves the responsibility of the future life of the church, and at the same time are living so true to God.

On my visits to our churches I always pay special notice to the Young People's Society work. I do not find these meetings worldly, vain meeting places, but those of deep devotion to God. On one of my visits to one of these meetings a short time ago I found about fifty members. I was asked to speak to the society, which I did with great delight. After my talk I asked all who knew they were Christians to stand to their feet. Thirty-nine stood. The remainder asked the prayers of the others. I asked a thirteen-year-old boy to lead in prayer. I thought I had heard great prayers before, but this prayer would have brought tears and conviction on the most indifferent. Many other convincing testimonies gave proof of the miraculous work that the Lord is doing and is going to do through the Young People's Society of our church.

I was talking to a leader of a young people's society of another denomination not long ago, and he said, "If I could only pray and sing as those young Christians do in the Young People's Society of that Pentecostal Nazarene church I should think I would do a great work for God."

I shall explain why our Young People's Society is demanding respect and admiration from other denominations and societies. Our young people have such true, consecrated, and straightforward parents that they are following their steps so closely in Christian walk it is showing to many that young people can and are living true Christian lives without reproach.

Young people feel the responsibility of Christian duty just as you older people do. I know this fact by experience. After they become Christians they want to do work for our Master just as you older people do. They want to



RAY OGDEN

have some place to meet and worship together with those who are nearer their age. This is being done by the Young People's Society.

"I remember when I became a Christian our church had no Young People's Society and I was obliged to worship with the older people, some sixty and seventy. Of course I did not receive the encouragement that I would have if I could have worshiped with a body of young Christians of my own age.

Let us remember the future life of our church is depending upon what is taught to our young people of the present time in our church.

MUSKOGEE, OKLA.

IDAHO-OREGON DISTRICT ASSEMBLY

Following the Commencement the sixth annual Assembly of our District was held. The tide of victory and salvation that has been on the college and church during the year continued throughout. One manifestation of the spirit which is present among our people was the spirit of harmony and unity in the business sessions.

The interest in the college which has been so fervent during the year found a climax in the Assembly. An enthusiastic educational rally was held on Friday afternoon, which ran on into the evening and took precedence of preaching to such an extent that no opportunity was found for a sermon. One brother assumed the responsibility of the grammar school, which meant a gift of three thousand dollars. Another brother stated that he had plans in view to have a church of a seating capacity of a thousand ready by the next Assembly. As the present church is by far too small for the congregation and school, this will be a great benefit. Moreover, this brother added that the board of trustees had met and voted to raise the president's salary three hundred dollars. Furthermore, it was suggested that the District assume the responsibility of the boys' dormitory. This was so voted in the Assembly the next day. Such an offer meant a gift of practically five thousand dollars. The service closed with an altar call, and there were many seeking souls.

The home and foreign missions received their due attention. To advance the home mission work a band is to be sent out to enter pioneer fields this summer, and the sum of twelve hundred dollars was voted and raised for such work. In the interest of foreign missions five hundred dollars was given to complete the necessary means to send Misses Walter, Benton, and Carson to their respective fields.

There were five candidates for ordination, and two to be consecrated as deaconesses. An offering amounting to more than two hundred dollars was made for the Breece memorial fund in church extension work. Arrangements were made to make up the deficit in the proportionment due the Publishing House. Rev. N. B. Herrell was unanimously re-elected as District Superintendent.

General Superintendent Goodwin was at his best in presiding and preaching. The services on the last Sabbath were times of great blessing and closed with a gracious missionary farewell meeting in the evening. The Idaho-Oregon District is marching on by faith and keeping singing, "Victory Ahead!" We expect another year to have made great advancement upon this in the line of new churches and better organization of the work.
 OLIVE M. WINCHESTER, Reporter.

KENTUCKY DISTRICT

Since our last report we have had a delightful trip through the mountains, visiting six of our country churches. Our first visit was at Creelsboro, about forty miles from the railroad. On our arrival we found a company of loyal Pentecostal Nazarenes who have the real vision. Brother Taylor, their pastor, had preceded us and was on hand to give us a cordial welcome. God is blessing Brother Taylor's work here, and the people are standing by him. We remained three days with this people, and God gave us a few precious souls. They voted unanimously for us to return in August for a tent meeting, which we promised to do. We then proceeded to Highway. Brother Taylor is also shepherd of this flock. We remained here for two weeks, and pastor and people stood nobly by us. The Lord gave us some real good cases for soul purity and regeneration. They have a splendid Sunday school here and a large number of young people. Brother Taylor is doing a good work in Highway. Our next place was Delmer, where we were royally entertained for ten days by Pastor Macky and wife. We have some staunch Pentecostal Nazarenes here who dare to stand like Daniel. Our next appointment was Naomi, where we remained for three days. The presence of God was manifested in a marked way. Old-time conviction was on the people. At their urgent request we promised to return later. Our next meeting was at Fentush, where we remained over Sunday. Our meeting here was very much hindered by a heavy rain and hail storm. Nevertheless we met some of the saints and enjoyed their hospitality. Our next appointment was Shafter, where we spent six days with the saints. We have some real Holy Ghost folks here. Mrs. Jones and myself were very grateful for what Brother Macky and his dear people did for us while in Shafter. While here Mrs. Jones was taken sick and we had to cancel our appointments and return to Louisville, where Mrs. Jones entered the hospital for an operation. We are glad to report the operation was successful, and Mrs. Jones is speedily regaining her strength. God brought her through in a marvelous way and we give Him all the glory. On our return we received a telegram announcing that Brother J. A. Williams, of Ashland, had resigned his pastorate and we proceeded to Ashland, where we preached Saturday and Sunday. Rev. W. W. Hanks was appointed to supply for the remainder of the year. We are very much in need of pioneer pastors on this District. Brother J. A. Williams will enter the evangelistic field. May God abundantly bless him.
 H. REES JONES, Dist. Supt.

EVANGELIST LEWIS H. BACHELLER

God was with us in blessed presence and power in the two weeks' meeting with Brother and Sister Lillenas at Auburn, Ill. Souls prayed through to victory. The last Sunday evening service was by far the best of all. Three souls found their way back to God in tears of bitter repentance. Praise the Lord! Brother and Sister Lillenas are blessed pastors to work with and they have some of the cream of Pentecostal Nazarenes among them.

We are in a month's meeting with the Rescue Mission of La Crosse, Wis., and have attained a good start. Already extra chairs are being used every night to accommodate the people.

We are expecting to take a pastorate this fall for a year or two. We will gladly correspond with any church that is needing a pastor or planning a change of pastors. Write me during June at La Crosse, Wis., general delivery. After June address me at 516 North Main street, Kewanee, Ill.

EVANGELIST LEE L. HAMRIC

I am in Duncan, Okla., in the beginning of a fine revival. The tide is rising. Souls are finding God. The blessed Holy Ghost is consciously present to convey the messages. We are having fine crowds. Rev. M. V. Dillingham and wife are the faithful pastors of this good church and are standing nobly by the evangelist. We are to be here two more Sundays. Prospects are good for a great revival. Our last battle was at Little Rock, Ark., in the North Little Rock church, with Rev. J. Sam Curtis acting as pastor. Brother Curtis was faithful through the meeting and stood by us in every way. It was indeed a battle, but, thank God, we had some blessed victories and a number of souls prayed through and found God. With much love for the good paper staff and all of its many anxious readers.

Vilonia, Ark.

WASHINGTON - PHILADELPHIA DISTRICT

The Norfolk, Va., church is having a real revival of Holy Ghost religion. Rev. Jonas Trumbauer, assisted by Miss Flora Ruth as singer, conducted the meeting. About thirty have professed to find the Lord and some have united with the church.

We spent Sunday, May 26th, with Rev. J. F. Penn in his church at Lehigh, Pa. We had three good services and assisted in burning the church mortgage at night. This fine brick structure is now free from all indebtedness, the congregation having raised seventeen hundred dollars on the mortgage last year.

Recently we paid a visit to Capitol Heights, Md., where Rev. D. W. Sweeney is pastor. This church begins a special meeting on June 9th. A number

have already stood for prayer in the evening services.

The preachers' meeting at Park Lane, Va., was a real success, being well attended, and all the papers were helpful and inspiring. Pastor Mateer and his good people entertained us royally. We were glad to have our old friend, Rev. J. T. Ward, with us for two days in this meeting. It was voted to hold another preachers' meeting in October.

The Philadelphia church hopes soon to be able to exchange their present church property for a new location and a larger building. Some steps are being taken in this direction. Aid them by your prayers.

Our District Home Mission Board has bought a fine tent. This will be used in a number of places this summer in opening new work. It is proposed to begin at Lambert's Point, Va., about June 15th. From there they are planning to go to Indian Head, Md., and thence to another point in Virginia. Let all of our local churches send in their home mission assessment.

Since taking up our pastorate in Baltimore we held a two weeks' revival meeting, which resulted in blessing to the church. Street meetings are held every Saturday evening, and a number have knelt on the pavement to seek the Lord as a consequence. We expect to be able to furnish good report from the church and from all over the district.

The writer will be a worker at the Leslie, Md., camp July 25th to August 4th, also at the La Plata, Md., camp August 9th to 18th.

J. T. MAYBURY, District Superintendent.

REST COTTAGE

The work at Rest Cottage, Pilot Point, Texas, continues to move onward in the rescuing of fallen and wrecked womanhood. While the Devil is rushing the thousands of our young men into war and destruction he is still at work with our girls, trapping, deceiving, and dragging them to destruction. The blessings of God are upon us. He meets us in His sanctifying as well as converting power, also continues to heal the incurables, for which we give Him all the glory. It is marvelous how the Lord has supplied our needs in these days when there are so many calls for money. Our gardens are yielding abundantly; the berries, vineyard, and orchard are loaded with fruit; the cows and chickens have done their part to help supply the needs of Rest Cottage; and the girls have worked so faithfully to raise everything to eat they could. The Lord has sent us an abundance of rain. These blessings with the gifts of the good people have kept the doors of the home open.

Rest Cottage has been opened fifteen years, and seven hundred unfortunate girls have come and found shelter. Most of these got saved and are standing true. Many have made good and useful

women. We have never turned a girl away. There have been some marvelous cases of healing.

We have two prayer meetings each week — Wednesday evening and Sunday afternoon. God nearly always gives sweeping victory. Hundreds of people have been saved or sanctified in these services. Scores get a definite call to preach or to go to the mission field. The double parlors of Rest Cottage are sacred to many because of God's special blessings upon them.

The superintendent, J. P. Roberts, and wife are away at present, enjoying a much needed rest in sunny California. It is their first real rest in fifteen years. We pray that the Lord will refresh and renew them in health, and send them back to us well. The work is being looked after by local help. We want to thank one and all for their love, prayers, and gifts for this needy work. May God bless them. Continue to remember us.

Yours in His service,
MRS. GRACE ROBERTS.

OLIVET UNIVERSITY COMMENCEMENT

Another Commencement has come and gone, and it is generally conceded to have been one of the best in the history of the institution. An excellent spirit prevailed during the entire commencement — a spirit of devotion to God and the cause of holiness, and a spirit of loyalty to our school. The baccalaureate sermon was preached by Rev. Mr. Borders, of Chicago. His treatment of the theme, "The Battle of Life," was logically and forcibly presented. The common phrase, "the battlefield of life," means more than ever before to those who heard this message. The necessary components of real success in life's battles were impressed upon every mind and heart. The class of 1918 was indeed gratified to hear the message by Brother Borders.

The programs rendered were of excellent character. That given by the college class on the evening of Wednesday, May 29, was of special interest. In a scholarly manner and in admirable succession the following subjects were treated: "The Triumph of the Nation;" "The Triumph of Education;" "The Triumph of Olivet University;" and "The Triumph of the Church."

On Thursday morning the class of 1918 had the special privilege of hearing an address by Dr. R. T. Williams. As a basis for his treatment Dr. Williams took Micah 6:8, and in his inimitable manner presented the truth simply but scholarly. The graduating class considers it a special privilege to have heard Dr. Williams on this occasion.

Following the address Rev. M. Edward Borders was inaugurated as president of the institution. Brother Borders' devotion to God's cause and his loyalty to the school holds the promise of a bright future to Olivet University. Undoubtedly this school was incorporated in the plan of God and its loss would mean a defeat of that part of His plan, and would be a signal victory to the powers of darkness. The fact that a good part of the one hundred thousand dollars has been pledged does not give us the liberty to lessen our interest nor labors.

Push, pray, and pay for Olivet University.
HUGH C. BENNER.

Olivet, Ill.

EASTERN AND NEW ENGLAND NOTES

Rev. William Howard Hoople has asked me through these "notes" to thank all the holiness folks all over the country for the prayers that they daily offer for him since he has entered the work among the soldier boys under the Y. M. C. A. While in preparation work at Anniston, Ala., he said there was nothing that he was more conscious of each day than the faithful prayers of God's people, and as he starts for France he desires the writer to ask all the holiness people to daily pray for him that God may use him for the salvation of the wounded and dying soldiers of France. Brother Hoople says he absolutely craves the prayers of God's people and will praise God in France for every conversion and the preservation of his life and health as the direct answer of the prayers of God's people. God bless and use Brother Hoople in the salvation of hundreds of soldier boys in France. Let all the people say "Amen."

Pastor Miller and his people of the Atlantic Avenue Pentecostal Church of the Nazarene opened up in their new church building on Atlantic Avenue near Hoyt street, Brooklyn, N. Y. Pastor Hoople, Hill, Norberry, Captain Randall, and other preachers and Christian workers were on hand at the Sunday afternoon dedication service. The large place was filled from the pulpit to the doors. Over seven hundred dollars was raised to complete all their needed expenses. These people have a very blessed and live church in Brooklyn, N. Y. They start in their new headquarters with over one hundred members and a very blessed outlook for the future.

The writer, in spite of his many and enlarged duties of the John Wesley pastorate, is expecting to go to Auburn, (Reading) Pa., Holiness Camp, where he is engaged as a special worker the last of June, also to Silver Heights, Ind., Holiness Camp the first part of August. Let our many good friends remember us in their prayers.

The fire of the Lord fell on the saints in their all-day meeting at Delanco, N. J., on Decoration day. Evangelist George Kunz, that rugged holiness warrior of northern New York, was one of the preachers. Brother Kunz lays great stress on holiness folks, using the term "sanctified wholly" when testifying to the second work of grace.

International Sunday School Lesson, June 30

Review--Christ our Redeemer and Lord

Psa. 2.

GOLDEN TEXT: *I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth (Rom. 1:16).*

THE LESSON OUTLINE

B. F. HAYNES, D.D.

Our quarter opened with a lesson on "Jesus Sets Men Free." The only true freedom is that obtained through the emancipating grace and power of Christ. "If therefore the Son shall make you free, ye shall be free indeed" (John 8:36).

The second lesson contained practically the conditions on which this freedom is to be procured, to-wit, "Confession and Loyalty." The Master lays down plainly the emphatic law, "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34).

In lesson three we had the transfiguration of our Lord, which prefigured the future coming of our Lord Jesus in His pre-millennial reign as King. All the chief characteristics of the reign of Jesus as our coming King we found symbolized in the transfiguration.

In the fourth lesson of the quarter was presented, "Jesus Rebuking Selfishness." We were taught that self-seeking was directly contrary to the spirit of Christ and of true discipleship. "If any man would be first, he shall be last of all, and servant of all" (Mark 9:35).

In lesson five, "Jesus Sets a New Standard of Living." We are to put Christ first always and to subordinate all else to His reign and rule and spirit. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6:33).

Lesson six casts the first foreshadowings of the awful tragedy of the cross. "Jesus Faces the Cross." Jesus begins to open to the minds of His disciples "what things should happen to him" at Jerusalem. So alien to their comprehension were the revelations, that James and John obtruded upon the sanctity of the solemn scene their ambitious request for the chief places in His kingdom.

In lesson seven, "Jesus Exercises Kingly Authority." We have first the triumphant entry. Then He cleanses the temple of those who bought and sold within its sacred precincts, "and over-

threw the tables of the money-changers and the seats of them that sold doves." His authority over these lordly acts being questioned by the chief priests and scribes and elders, He silences their opposition by the question concerning the baptism of John.

In lesson eight there is a renewal of opposition on the part of both Pharisees and Sadducees who seek to entangle Him in His talk. The Pharisees propound the question about tribute to Caesar, the Sadducees bring what they supposed would be an unanswerable question about the resurrection. Jesus silences all their cavilings. Then

in lesson nine He "warns and comforts his friends." He instructs them as to coming persecutions which would befall them, and delivers to them the great Olivet discourse on the course of this age, the great tribulation, and the Lord's return in glory.

Lesson ten opens with the plot of Judas to betray the Master and details the last passover, the institution of the Lord's Supper, Peter's denial, the agony in the garden, the three prayers of the Master, the betrayal and arrest of Jesus, the Master brought before the high priest and the Sanhedrin, and closes with Peter's denial of his Lord.

In lesson eleven we have presented to us the climax of the awful tragedy, "Jesus on the Cross." The infamous choice of Barnabas instead of Jesus is made by the infuriated rabble. Pilate delivers Jesus to be crucified. The Savior dies on the cross for the sins of a lost world. The sacred body is buried by the loving hands of Joseph of Arimathea.

Lesson twelve presents us with "Jesus Triumphant Over Death." He burst the bonds of death and came forth victor over death and the grave, becoming thus the firstfruits of all who shall sleep in death. He honors the women by appearing to them first after His resurrection, making them the first heralds of that glorious fact. After numerous appearances He delivers to the disciples who surround Him the Great Commission and while they beheld Him, He was received up into heaven and sat down on the right hand of God the Father. Two men in white apparel appeared to them while they gazed steadfastly upward, and assured them that "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

One of the reasons why many of the New Jersey and Philadelphia, Pa., holiness people have blessed times in their various summer camps and conventions is that they set aside at the beginning of the warm weather one day devoted to prayer to pray for the baptism of the Holy Ghost to fall on their coming meetings. We think this is a good example for many of our holiness forces in many sections to follow.

A local Preachers' Holiness Convention, where only lay preachers will be engaged to do all the preaching, has been on the writer's heart for a number of years past, and will be held in the John Wesley Pentecostal Church of the Nazarene, Brooklyn, N. Y., at the close of the summer vacations. The art of exhortation among our lay preachers throughout the country is sadly dying out. May God help us to bring this needed gift back again. "Keep on believing."

JOHN NORDERRY.

CHURCH NEWS

Lovington, New Mexico

We are in a revival here with Rev. H. C. and Mary Lee Cagle as the evangelists. Eighteen professions have been made to date. Conviction is deep but many hold on to sin.—F. A. POWELL.

Midland, Michigan

I am glad to report victory on our new field of labor. Souls are coming to our altars and the work is reviving and interest is growing under the preaching of the old-time gospel that saves to the uttermost all who come to God by Him. Hallelujah!—REV. A. H. LEVELY.

Morchouse, Missouri

We are getting along with victory. Brother I. B. Sipes has given us two good services this week. I am now in a promising meeting at Matthews, Mo., with Brother P. P. Belew, of Caruthersville, Mo.—We covet the prayers of the HERALD of HOLINESS family. Your brother in Him.—A. J. MITCHELL.

Mitchell, Indiana

The Children's Day program, which was rendered June 2d, was a success in every way. An offering amounting to \$10.61 was taken for foreign missions. Our offerings for missions have overrun our pledge already. God is blessing us in every way. We expect to begin a revival June 22d with Miss Minnie Morris evangelist. We are expecting a great time. The superintendent, Rev. U. E. Harding, will be with us a week during the revival. We covet the prayers of all who read this report for the greatest revival Mitchell has known.—NELLIE M. SMITH, Secretary.

Hammond, Indiana

Our gospel tent meeting opened on time. Rev. Mr. Balsmeier, our evangelist, preached for us. On Sunday, June 9th, we continued from the afternoon meeting till night without any stop. Glory to Jesus! We had a street meeting. It pleased God to send His Holy Spirit to convict and we found nine earnest seekers at the altar in the straw. Some came for the first time and prayed through and had their sins forgiven. There is power in Jesus' blood. Amen! Do pray for our work. The gospel singing was led by the pastor's wife.—CAPTAIN STROOK.

Greencastle, Indiana

God is still blessing Greencastle. Evangelist Aug. N. Nilson, after conducting a seven days' holiness convention at our church in Greencastle, began a meeting at Fern school house about seven miles distant from here, which closed with victory. Several souls prayed through and made restitution. A class of eighteen were baptized on the last day of the meeting. Brother Harry Dickey is preaching regularly at Fern, which promises to be another nucleus for a Pentecostal Nazarene church. Keep on praying for Greencastle and community.—GUY C. MOHENY.

Miami, Florida

God is greatly blessing us here in the sunny Southland, we have souls saved or sanctified almost every week. Many are asking for prayers, and we are doing our best to further the kingdom of our Christ at this place. We are in need of a Ford truck for our work here, as many of our people live quite a distance from the church, and as there is no car line near, we need the truck to haul them to our street meetings and church. Any one having a Ford car to sell please address me at 919 4th Street, Miami, Florida.—S. M. STAFFORD, Pastor.

West Side Church, Indianapolis, Indiana

We received the programs and mite boxes and observed June 2d as requested, and truly it proved a blessing and all were impressed with the great need of the mission field. At the close of the exercises the pastor gave an exhortation on the great need of giving not only our money to missions, but our lives. He gave an altar call for those who felt like giving their lives as a willing offering to missions. The altar was filled with young and

BIBLE STUDY Young People's Society

Lesson XII
LIFE OF CHRIST SERIES

Christ: His Mission
Jno. 12:37-50

By Rev. E. J. Fleming

1. By what sublime figurative language is the mission of Christ recorded? 2 Sam. 23:3, 4; Isa. 42:6, 7; Mal. 3:2.
2. What hope does His mission to fallen humanity hold? Matt. 1:21; Pa. 130:7, 8; Isa. 12:2 (last clause); Ezek. 38:25-27; Tit. 2:14.
3. Does His mission relative to the Holy Spirit reach our day? Matt. 3:11; Isa. 44:3; Zech. 13:9; Acts 2:39.
4. His mission was to teach. Matt. 4:23; 14:54. By what frequently attended? Lk. 13:10 with 11-16; Matt. 13:54 with 58; Mk. 1:21, 22 with 23-27.
5. How extensively was His mission of healing fulfilled? Matt. 4:24; 8:16, 17; 15:30, 31.
6. His mission was to preach. What? Matt. 4:23; 13:10 with 37; Mk. 1:14; Lk. 8:1; Heb. 10:12.
7. It was Jesus' mission to fulfil what? Matt. 6:17; 3:15; Isa. 42:21; Rom. 8:4; Heb. 10:12.
8. He came to call sinners to repentance. What lesson? Matt. 9:13; 3:2, 8; 4:17; 21:28-32; Lk. 15:7.
9. He came to save the lost. How apply? Matt. 18:11; 9:12, 13; 10:6; Lk. 9:56; 15:24, 32; 1 Tim. 1:15.
10. In what manner did he come to "minister"? Matt. 20:28; Job 33:24; Pa. 40:7; Eph. 2:6; 1 Tim. 2:6; Heb. 9:28 (first clause).
11. How may we interpret Matthew 10:34 and Luke 12:49-53 as a part of His mission? Jno. 7:43; Matt. 10:21; 24:10; Acts 13:45-50; Micah 7:6. See also Gen. 4:8, 10 and 1 Sam. 17:28.
12. How did Jesus regard His mission as related to the Father's will? Jno. 4:34; 6:33, 38; Pa. 40:8; Lk. 15:4-6. Our lesson?
13. How was He to be a "light"? Jno. 12:46; Pa. 30:9; Mal. 4:2.
14. In what respect both a "light" and a "glory"? See Lk. 2:32. Then Isa. 9:2; 49:6; and Pa. 85:9; Rev. 21:23.
15. What relation does His mission bear to "life"? Jno. 10:10; 6:33, 51; 2 Pet. 1:11.

older Christians. When the offering was counted we had in our mite boxes forty dollars and our Sunday school offering amounted to \$21.23. Our hearts truly are filled with praise and gratitude to God. Decoration day was a precious day for us. It was observed as a day of fasting and prayer in compliance with our President's request, and truly it was a wonderful day. Dr. J. H. Sloan brought a message at 1 p. m. and the church was encouraged to push on to victory, after which we went to the river and baptized seventeen and one was poured. It truly was owned of God. May the Lord bless the HERALD of HOLINESS.—J. W. CRAWFORD, Pastor.

New Bedford, Massachusetts

Our church is happily progressing under the leadership of our new pastor and co-laborer, Rev. Thomas M. Brown. Our pastor is filled with the real missionary spirit. He has inaugurated street meetings, which are held every Sunday evening from 5 until 6 o'clock. His Bible talks on different characters every Thursday night have been followed with increasing interest, Elijah, Job, and Daniel being the subjects up to date. We are

looking for and believing that God is going to bless us. Our prayer meetings are especially favored with the blessed presence of the Holy Spirit, and hallelujahs and praises to God are frequent.—WILLIAM W. ATWOOD, Reporter.

Pittsburgh, Pennsylvania

June 9th was a great day at First church, Pittsburgh. It was Children's Day, and the program arranged by Sister Norris, her staff of teachers, and department superintendents, was certainly fine and impressive. The pastor spoke to the children in the morning regarding the importance of giving every child a proper start in life and teaching them to give to Christ and His cause. The evening service by the children was very impressive, and more impressive still was the fine offering for the day for foreign missions, amounting to \$210. We also had a good brother unite with us in church membership, which makes eighteen new members received since April 1st of this year. We are "coming up the road" spiritually, financially, and numerically. Thank God! Pray for First church.—J. N. HAMPE, Pastor.

Burns, Oregon

Rev. Lyman Brough, who has been our pastor the last year, felt the Spirit calling him back into the evangelistic field, and on May 18th he preached his farewell sermon to this people. The following morning he and his family left for Surrey, N. D., their former home.

During his stay here Brother Brough proved himself to be a true man of God. He preached the gospel in an uncompromising manner, and his everyday life among the people was a living testimony for holiness. We miss this family from our midst, and our prayers follow them in the work to which they have been called. Brother Brough was engaged in evangelistic work before coming to this place, and his service along that line was owned of the Lord.—MARY L. BLOTT, Secretary.

Ruby School House, Corral, Idaho

Some of us have gone through testing and trying times since I last reported. The writer spent part of the winter in a hospital and had to have her right foot amputated, but God has taken us through. Praise His name!

Last Sunday, June 2d, was a great day with us. We had our Children's Day missionary program. We took our lunch and had an all-day meeting. Brother and Sister Holmes from Fairfield were with us and helped with the program. Other brothers and sisters from Fairfield were with us and took part. The program went off fine. The children took great interest and did their parts well. At the close of the program we sang and marched around and laid our offerings on a stand, the children leading with their mite boxes. When the offering was counted there was \$25.50. Another dollar was added later. This is just a small Sunday school. There were only nine children that were able to take part, but they all did their part well.

Brother Holmes brought us the message in the afternoon. As he preached God poured out His Spirit upon us. Some shouted, others wept, while others showed deep conviction. Brother Holmes gave an altar call and six souls came forward and knelt. Five of them were children of our Sunday school.

We are out here where we do not hear a sermon very often, but we love to hear the Word preached. Brother Holmes has been with us and preached many times, and God always blesses and owns the services. Pray for us and the work here.—MRS. F. R. RUBY, Secretary.

Some Reasons Why You Should Secure Your Old Age

By Purchasing

Annuity Bonds

Of The General Foreign Missionary Board, Pentecostal Church of the Nazarene

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For further information write to

E. G. Anderson, Treasurer of the General Foreign Missionary Board, Pentecostal Church of the Nazarene, 2109 Troost Avenue, Kansas City, Mo.

Sallisaw, Oklahoma

We are moving on nicely. I have conducted two successful meetings, one at Gore, Okla., and one at Cedar Springs. Brother G. F. Baldwin is pastor at Cedar Springs. Several prayed through and the church seemed to get blessed. Brother Baldwin is the right man in the right place. He is a fine, humble pastor and is loved by his people. This is his first experience as pastor and he is moving things for God. My meeting at Gore was a good one in many respects. Some prayed through, and we are going to organize a church there in the near future. Pray for the work. Our new church is completed at Sallisaw, and we will be ready to begin our work in it by July 1st. We have a nice little church and it is nearly clear of debt. Pray for us. May God bless our work and workers and the best paper I ever read, the HERALD OF HOLINESS.—J. W. DODD.

Florence, Alabama

God is blessing the work and the people here at Florence. We have just had a good meeting with Brother H. H. Hooker and the District Superintendent, Brother Covington, doing the preaching, and many souls found God. The United Brethren and the Pentecostal Nazarenes have gone together, the Pentecostal Nazarene people having bought the property from the United Brethren. We have a fine Sunday school and good interest. We had a good day yesterday, Sunday, June 9th, the pastor, Rev. A. B. Anderson, bringing the message. Shouts were raised in praise to God for the untold blessings He had bestowed upon us. At the night service many young boys and girls gave their hand for prayer. We give God the praise over and over again for His many blessings here at Florence.—Mrs. FATE STEWART, Reporter.

Santa Fe, Tennessee

Last Sunday, June 1st, was a glorious day at Sawdust. The people shouted and praised God. The month of May was a special time on my circuit. We had Children's Day at each of my churches; large crowds attended and all seemed to enjoy the programs. The missionary collections were good at each church. Saturday we had a Sunday school rally of all of my Sunday schools in the fly bottom under the big beech grove, and God gave us a good time. There were several seekers during the day and I feel that there was much good done. These Pentecostal Nazarenes are certainly loyal people. This week they presented me with a nice suit of clothes. May God bless them. Our first meeting will be at Sawdust, beginning the first Sunday in July. Dr. C. E. Hardy will help us. Pray for us.—E. T. Cox, Pastor.

La Junta, Colorado

The Lord has seen fit to lead us through the floods and fire. The mid-week prayer service was a great meeting last week. Then Sunday the Lord met with us in the Sunday school and greatly blessed our souls, praise His dear name! The preaching hour followed. The Lord set His seal upon the service. How the people did weep, cry, and shout. It was an hour to be long remembered. Rev. Thomas Dunn brought us the message at the evening service. How our hearts did rejoice. The attendance was good both forenoon and evening. We thank God for what He is doing for our church. We have bought a lot in the center of the city 35 x 40, a building 23 x 35, and paid one-third down. We also have in cash and subscriptions more than forty dollars. We still need about fifty dollars to move and fix up the building so we can use it. We are trusting our Father for it.—H. J. BROWN, Pastor.

Bloomsburg, Pennsylvania

The Pentecostal Church of the Nazarene at Bloomsburg, Pennsylvania, is moving steadily on. Our people are loyal to every interest at home and in general. On Sunday, May 28th, the privilege of having Brother William Cummings from near Philadelphia, Pennsylvania, with us was much appreciated. He was one of the first to receive the experience and push the work of holiness along definite lines in Bloomsburg about twenty-five years ago, which resulted in the organization of the church in this city. The 25th anniversary of the beginning of the holiness work here will be marked (D. V.) by a red-hot holiness convention in October of this year. The people are getting under a burden of prayer for our camp meeting, July 19th to 28th, to be held at Rupert Grove about two miles out from Bloomsburg. Rev. W. W. Hankes and wife from Ashville, Kentucky, are the special workers. We were favored with the manifest presence of God during the rendering of the missionary program on Sunday forenoon, June 2nd. A neat sum for foreign missions was realized through the use of the mite boxes. The year closing March 31st, 1918, was one of victory along all lines for our church. Many souls bowed at our altars as seekers for the two works of grace. The pastor and District and General Superintendents were paid up in full with over two hundred dollars given to missions. "Forgetting the things which are behind and reaching forth unto the things which are before, we press toward the mark for the prize of the high calling of God in Christ Jesus." Amen.—E. C. Kraft, Pastor.

Franklin, Ohio

We are praising God for His smiles upon us here in Franklin. During the last Assembly year many battles have been fought and many victories won. We have been very fortunate to secure as our pastor Rev. D. L. Brandenburg from Wilmore, Ky., and under his godly ministry the saints have been helped and blessed, backsliders have been reclaimed, sinners have prayed through to victory, and the church is prospering both spiritually and financially. Our open-air work on Saturday night is blessed of God. The crowds are immense and souls come to the church to pray through. We have a church lot in a splendid location; the foundation is up and paid for, and on May 20th at the Sunday morning service eleven hundred dollars was raised for the first payment. We are moving up the line. To God be all the glory.—Miss LENA HENK, Deaconess.

Malden, Massachusetts

Our Assembly year is opening very pleasantly at our church. Rev. K. Hawley Jackson and his wife were with us for one evening, with much profit to our people. A generous offering was given on the missionary deficit, as well as a personal offering for Sister Jackson's needs. Our children's day program was very successful. At the Sunday school hour the children delighted us with a fine concert, and our record missionary offering was taken, our school giving over \$28.00 as their monthly contribution. At the close of the exercises a potted plant was given to each of the children. Spiritually we are on the up-grade. God is manifesting Himself in a very precious way, and seekers are found at our altar. We are looking and believing for a good year under the blessing of the Lord.—F. C. Norcross, pastor.

Winchester, Indiana

We closed our third revival for this Assembly year last night. The Lord was good to us in sending Rev. Harry J. Elliott to us for a meeting. He is an all-round man; he works anywhere you put him. We have had a good number of happy finders for both pardon and purity. The dedication day was great. The Anderson Pentecostal Nazarene brass band rendered excellent service; the music was fine. The house was full, people having come as far as sixty miles. Rev. Elliott preached a wonderful message on love and sacrifice, after which those who love holiness opened their hearts and pocketbooks and we raised in cash and pledges to be paid through the bank \$1,440, completely liquidating the debt and making a new heating system possible. The meeting closed with two at the altar, who found victory. We were also blessed by having Rev. Mr. Herkinsting, of our college in Nampa, Idaho, preach and sing for us.—B. A. FLEMING, Pastor.

South Manchester, Connecticut

We are back to serve this church the next year. The Lord has been pleased to bless us the last five years of our ministry here, and we look with great anticipation for another year of victory. We are favored with as fine a lot of people as can be found anywhere in New England. The town itself is one of the best in the state, and holiness in this beautiful, delightful town of Manchester has come to stay. The prospects for a strong work were never brighter. The church and parsonage are located in the center of the rapidly growing town. The debt on the property is over nine hundred dollars. This small debt will not long stand, for the members are determined to wipe it out. We now have a Sunday school with a membership of one hundred twenty-one. A very fine, capable, young lady is the efficient superintendent. We are looking forward with expectation to a home campmeeting which we are going to hold June 21st to June 30th with Evangelist Guy L. Wilson. I neglected to state that within the last few weeks the church has bought a bicycle to help me in my pastoral duties, and has increased my salary for the sixth time since coming here. To God be the praise.—A. C. GOLDBERG, Pastor.

Everett, Massachusetts

We have entered upon our new church year with a greater dependency upon God and yet with a greater determination to do our part. God is especially increasing the missionary spirit. Sunday afternoon, May 26th, the young people conducted a missionary rally "all their own," and gave a very interesting and instructive program. A Missionary Auxillary has been organized among the women of the church with twenty-two charter members. God is enabling us to reach out in the home field as well as it is our aim to double the church membership before the next Assembly. All things are possible with God. While God has called our Brother Rideout and his wife, our former deaconess, to another field of labor in the church at Salem, Massachusetts, He has made up to us by calling our Sister Bailey to this noble work and at our week night prayermeeting Thursday, May 30th, she first put on the garb of the deaconess. God continues to bless in all our departments and we give God all the glory, for we realize it is all in answer to prayer.—C. Louise Crockett, Secretary.

Monroe, Washington

Greetings in Him! The Lord has given me grace and strength to finish one more year of pastoral work. All I can be sure of is that He has said, "My Word which goeth forth out of my mouth, shall not return unto me void." I go from here to Monroe, Washington, to take pastoral charge of the church there for the next year. This will be my postoffice until further notice is given. The Lord has been very gracious to me. He has let me pass the 64th milestone of life's eventful pilgrimage, of which between thirty and forty years have been spent in His vineyard laboring in many fields endeavoring to gather some sheaves to lay at the Master's feet.—Wm. S. Rice.

PotEAU, Oklahoma

We began a battle against sin the 25th of May, and this is the 29th. There have been several at the altar, and two of them have prayed through to victory. Brother F. R. Morgan is the evangelist. He certainly is giving some heart searching messages. We are looking up and expecting a great revival at Potoau which is a very wicked little city filled with all kinds of ungodliness. I so much want a revival of "Old Time Religion" at this place. There are a "faithful" few here that stand out for holiness, and God is going to multiply our number. Bless His dear name! I am going to expect it. While you read this, breathe a prayer to God for this little town. May God bless the dear Herald and its many readers.—Wade L. Nelson, Pastor.

Grand Rapids, Michigan

Last week ended the twenty-third day of the most successful special meetings this local church has had. About one hundred twenty-seven seekers were at the altar—some to get saved, a few to be reclaimed, more to be sanctified. A number came from the other church in the vicinity. The church will take on new strength and activity. Evangelists Lewis and Mathews are very definite on doctrinal points of the Word, especially to call the second work of grace "sanctification." They preach the whole Word of God without fear or favor, and in much love and tenderness. Their music and songs are soul-inspiring and such an addition to their work. They are so different in natural make-up, but the love of God in their hearts so unites them in Christ that they work so harmoniously together. No church will make a mistake in employing their services if needed.—G. D. GRIZZINGER, 139 Andre Street.

Grand Rapids, Michigan

We have but recently closed a very precious series of revival services. Lewis and Mathews were the evangelists. They certainly did good work in presenting the "old-time gospel" which saves from all sin and makes men and women happy in Jesus. The meeting continued for three weeks and over the fourth Sunday, and closed with eight seekers at the altar. From first to last there were very few services in which there were no seekers. All told there were near one hundred thirty seekers at the altar for pardon or for purity or for both, as was the case with a few. The preaching was unctuous, the singing refreshing, and the praying moved things. Our people were possibly never in better condition spiritually than now. There will be a number to come in with us as members of the church. This church will soon celebrate its eighth anniversary. On Sunday, June 30th, we expect to have an anniversary and home-coming meeting, to which all the old members of this, in a sense "The Mother Church" in Michigan, are invited.—L. H. HURPHREY, Pastor.

Vilonia, Arkansas

The Arkansas Ministerial Convention which convened with the Vilonia church May 24th and 25th was a success. Many papers on important subjects were read and very interesting discussions followed the reading of each paper. Superintendents of three different districts were present, namely Rev. G. O. Crow of the Arkansas District, Rev. T. W. Sharp of the Little Rock District, and Rev. T. C. Leckle of the Louisiana District. The devotional services were full of unction and every preaching service was blessed of the Lord. Shouts of victory went up from the large congregation and wave after wave of glory swept over the souls of the children of God as Rev. M. G. Jebe reached the climax of the baccalaureate sermon. Surely God was never nearer His children than in that service. Rev. Mrs. G. O. Crow brought the message Sunday evening and a number of hungry souls came to the altar and prayed through to victory. The school at Vilonia has been thriving under the very efficient leadership of Prof. N. W. Sanford, principal. The program rendered by the primary music pupils Saturday evening was enjoyed by all. The convention accepted the invitation of the pastor to meet with the Vilonia church again next year, and the Louisiana District unites with the two Districts of Arkansas. So, of course, we are expecting a great convention next year.—Ethel Barham, Reporter.

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This is a list of unbound booklets, printed on good paper but without covers so that they may be offered for sale at the lowest possible price. There is a good assortment—some for Christians, some for sinners, one a missionary story—all good.

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TELEGRAMS

(ANNOUNCEMENT)

Rev. H. D. Brown wires that the Northwest District Assembly recently held at Portland, Ore., pledged themselves to endeavor to raise \$1,000 for the Publishing House.

MANAGING EDITOR.

DES MOINES, IOWA.

HERALD OF HOLINESS:

The Williams-Robinson campaign with their great party and equipment starts off beyond our expectations. Singing and preaching are attracting great crowds. Big things in sight.

E. A. CLARK, *Dist. Supt.*

Walbridge, Ohio

We have just closed a very successful revival meeting at Walbridge, extending from May 12th to May 20th, with Evangelist J. L. Glascock, of Cincinnati, Ohio, in charge. Salvation began to flow about the altar from the first day's meeting and continued until twenty seekers bowed at the altar in old-fashioned style for either pardon, purity, or to be reclaimed, and they all have good evidence that they obtained what they sought. The meeting did much good in that it broke down a lot of prejudice on the part of people who were not familiar with the kind of work our church is doing. The attendance was good and the results were gratifying.

The work here is new, just having been organized last May with ten charter members. Most of these members are young in the experience of holiness, and Brother Glascock's clear, biblical discourses on holiness strengthened and built up the saints in the faith. I can heartily recommend J. L. Glascock to any pastor who needs the services of an evangelist.

By God's blessing on the meeting we were able to add ten new members to the church, which doubles our membership. With one heart and mind we give God the glory and press on to greater victory for full salvation.—H. G. TOVER, *Pastor*.

Lafontaine, Kansas

Another revival has come and gone in Lafontaine that will never be forgotten because of its sweetness and richness and power. Brother and Sister Irick are surely God's very own. They preached the old-time gospel without fear or favor, and they know how to get under a burden for souls and stay at an altar until they hear from heaven. Brother and Sister Irick and little Ruth stayed in the parsonage. We were well taken care of by the folks in the country and town. Strawberries and cream, chicken, ham, and eggs, etc., were brought to the parsonage. God answered prayer and saved and sanctified a goodly number of souls. Some one was at the altar at almost every service. The tide kept rising at every service and seemed to get better. I think Sunday was the greatest day we ever had. Sister Irick brought a message on rescue work. God came down and walked among us, and all our hearts were touched. It would cause any one to lend a helping hand. After the close of the message the Bible was opened at Malachi 3:10, and the folks began to march. In a few minutes fifty dollars was placed on the Bible. All our finances came easy in the meeting. We would recommend these workers to any camp or church for an old-fashioned revival. They are filled with the Holy Ghost and faith, and love to preach the old-time gospel. They have a call to come back. We ask the HERALD OF HOLINESS family to pray for us and our work here.—E. W. KIEMEL, *Pastor*.

PERSONALS

Rev. C. B. Jernigan has resigned the pastorate at Ponca City, Okla., and entered the evangelistic field. His permanent address will be Bethany, Okla.

The revival meeting in Kansas City First church continues with increasing interest. Evangelist John T. Hatfield is assisting Pastor Chambers. Many have prayed through to victory and the meeting will continue indefinitely.

It is surely gratifying to note the marked progress which prohibition has made during the last few years, and it seems certain now that we are to have a dry nation even much sooner than many of us expected it. Now is the time for true patriots to work and pray.

We are receiving lists of names of those who are in the service of the country, but they are coming in very slowly. We would greatly appreciate it if others would respond, as we want to publish an honor roll in the Herald of Holiness just as soon as we are able to secure the names.

J. F. Sanders, our General Manager, represented the Publishing House last week at the Dakotas-Montana District Assembly held at Sawyer, N. D. Brother Sanders has launched the campaign for lifting the debt of twenty thousand dollars from the Publishing House, and we confidently expect that by January 1st the debt will be cancelled and the Publishing House will be free from this awful burden which has so greatly hindered us these years.

ANNOUNCEMENTS

Announcement—The revival meeting at Liberty church near Prescott, Ark., will be conducted by Rev. C. B. Jernigan. The date is July 19-29.—W. N. Andrews.

Announcement—The Southern California District Assembly, Dr. H. F. Reynolds presiding, will convene at First church, Pasadena, June 19th-23d. It is desired that all the pastors and delegates will be on hand on Tuesday evening, the 18th, for the great rally preliminary to the opening on Wednesday morning. We are closing one of the greatest years in our history, and expect to open with everything at high tide. We are going over the top on all lines. Come on.—Howard Eckel, *Dist. Supt.*

DEATHS

Obituaries should not contain more than one hundred words. All of some praise, prayer, poetry, and exhortation should be omitted.

Breedlove—Mrs. Annie B. Breedlove, member of the Dodsonville, Texas, Pentecostal Nazarene church, was born June 19, 1874, and died May 14, 1918. She was converted in early life and was sanctified some five years ago. She died as she had lived—in the faith. She was faithful to the trust God had given to her. She certainly will be missed from the home, the community, and the church. One by one Jesus is calling His people home. In the absence of her pastor the writer preached the funeral sermon. She was laid to rest in McNight, Okla., cemetery. She awaits the resurrection of the just.—J. P. Ingie.

Johnston—Brother J. A. Johnston was born August 20, 1868, was converted at the age of twenty-two years, was sanctified fifteen years ago, and died April 10, 1918. He lived a clean, straight, holy life. As long as he could talk he testified to the saving and keeping grace of God and when he could speak no more (for his tongue was paralyzed) he wrote on paper, "All is well and I am going to be with Jesus." He was a thoughtful husband, a kind father, a faithful member of the church, and a useful citizen. His presence will be greatly missed, but our loss is heaven's gain.—J. P. Ingie, *Pastor*.

Loomis—Our beloved son, Alonzo B. Loomis, formerly of Hammond, Ind., recently died at our home in Kensett, Ark. He has been an invalid for about thirteen years, but has lived a beautiful sanctified life. He died in full triumph of faith. He was thirty years five months and twenty-seven days old. We will meet him again in the last day.—Mr. and Mrs. F. J. Loomis.

Christian—Mrs. Ruby Lee Christian was born October 20, 1864, and died May 9, 1918. She was converted in early childhood and lived a true Christian the greater part of her life. She was sanctified wholly nearly two years ago and joined the Pentecostal Nazarene church here. She left a husband and six children to mourn her loss. She was a kind wife, a loving mother, a faithful worker in the church and Sunday school, and was useful in

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the community. She suffered much in her last hours, but bore it patiently. She was fully prepared to go. We feel keenly our loss, but we know where to find her.—J. F. Ingie, Pastor.

French—Mrs. Millie Johnson French was born March 16, 1866, in Knox county, Tennessee, and fell asleep in Jesus May 28, 1918. She was converted at ten and a half years of age and sanctified wholly more than twenty years ago. She was married to James P. French April 2, 1885. To this union were born three children, two daughters and one son. She suffered intensely over six months, but was so sweet and patient. She praised God and sang songs of praise when strength would permit. She had wonderful victory. Bible holiness was her theme. She left many beautiful testimonies. We miss her, but expect to meet again just inside the eastern gate.—Her daughter, Mrs. J. A. McCummon.

GENERAL SUPERINTENDENTS

E. F. REYNOLDS—Kansas City, Mo. Res. 4924 Agnes ave.; office, 2109 Troost ave.
Southern California, Pasadena, Cal. June 19-23
On account of the recent death of General Superintendent E. F. Walker, the Assemblies to have been held by him have been assigned by the Board of General Superintendents to Rev. H. F. Reynolds.

Foreign Missionary District Assemblies

British Isles—Postponed indefinitely
Central America—July 11-17
Presided over by missionary in charge, Rev. R. S. Anderson.
China—July 3-7
Presided over by missionary in charge, Rev. Peter Klehn.
Cuba—July 3-7
Presided over by missionary in charge, Rev. J. L. Hinds.
India (eastern)—July 3-7
Presided over by District Missionary Superintendent Rev. George J. Franklin.
India (western)—July 3-7
Presided over by District Missionary Superintendent Rev. L. S. Tracy.
Japan—July 3-7
Presided over by District Missionary Superintendent Rev. William A. Eckel.
South America—July 3-7
Presided over by missionary in charge, Rev. R. S. Winans.
Mexico—July 3-7
Presided over by missionary in charge, Dr. V. G. Santin.
Mexico (northern)—August 7-11
Presided over by missionary in charge, Dr. S. D. Athans.
Manitoba-Saskatchewan—July 3-8
Rev. H. F. Reynolds.
J. W. GOODWIN—Providence, R. I. 230 Pleasant St.

District Assemblies

E. T. WILLIAMS—1422 Cahal ave., Nashville, Tenn.
[Notice—The first business session of each Assembly will be in the morning of the first day, as announced, at 9 o'clock. There will be an opening service of worship the night preceding the opening day. Pastors will arrange and announce accordingly.]

DISTRICT SUPERINTENDENTS

Alabama—P. M. Covington—Jasper, Ala.
Alberta—James H. Bury—Collingwood, Alta., Canada
Arkansas—G. O. Crow—Morrilton, Ark.
Cabot, Ark. June 18-28
Russell's Chapel, Ark. August 1-12
Flora's Chapel, Ark. August 21-September 2
British Isles—George Sharpe—Glasgow, Scotland
14 Mulryfauld Drive, Parkhead.
Colorado—A. E. Sanner—Kirk, Colo.
Chicago Central—Charles A. Brown—Olivet, Ill.
Dallas—E. G. Theus—Peniel, Texas
Dakotas-Montana—William M. Irwin—Minot, N. D.
East Oklahoma—E. C. Cain—Shawnee, Okla.
Florida—Homer L. Goodell—Miami, Fla. 919 Fourth street.
Georgia—E. H. Kunkel—Manassas, Ga.
Hamlin—J. Walter Hall—Hamlin, Texas
Idaho-Oregon—N. B. Herrell—Nampa, Idaho 1621 South Sixth street.
Indiana—U. E. Harding—Newcastle, Ind. East Thornburg street.
Iowa—E. Clark—University Park, Iowa
Kansas—Fred H. Mendell—Hutchinson, Kas. 426 East Fifth street.
Kentucky—H. Rees Jones—Louisville, Ky. 2105 West Walnut street.
Little Rock—T. W. Sharpe—Delight, Ark.
Louisiana—T. C. Leckie—Ehila, La.
Manitoba-Saskatchewan Mission—C. A. Thompson, Box 296, Regina, Saskatchewan, Canada.
Michigan—C. L. Bradley—Berlin, Mich.
Mississippi—S. E. Galloway—Houston, Miss.
Missouri—W. I. Deboard—Des Arc, Mo.
Nebraska—M. F. Lienard—Omaha, Neb. 412 South Twenty-fourth street.
New England—N. H. Washburn—Beverly, Mass.
New York—E. E. Angell—Richmond Hill, N. Y. 701-102d St.
New Mexico—J. E. Thendgill—Estancia, N. M. Star route, Box 27
North Pacific—J. T. Little—Newberg, Ore.
Northwest—T. E. Beebe—T. E. Beebe West Oklahoma—J. I. Hill—Oklahoma City, Okla. 1177 Linwood boulevard.

Pittsburgh—John Gould—Columbus, Ohio 1335 Hunter avenue.
San Antonio—Wm. E. Fisher—San Antonio, Texas 138 Princeton avenue.
San Francisco—P. G. Linaweaver—Stockton, Cal. 435 E. Wyandotte street.
Southern California—Howard Eckel, Los Angeles, Cal. 1405 East Thirty-ninth street.
Tennessee—F. W. Johnson—Nashville, Tenn. Care Trevecca College.
Washington-Philadelphia—J. T. Maybury, Baltimore Maryland. 825 West Lombard St.

EVANGELISTS' DATES

Mrs. Bessie Williams: Mertens, Texas—June 21-July 7
Sulido, Texas—July 18-August 4
Reeds Lake, Texas—August 9-23
Ganarou, Texas—September 8-22
Gargotown, Texas—September 27-October 15
Hondo, Texas—October 19-November 3
John Norberry: Auburn, Pa.—June 22-30
Silver Heights, Ind.—August 1-11
W. R. Cain: Bloomington, Ill.—June 13-30
Howard W. Sweeten: Aura, N. J.—June 14-24
Delanco, N. J.—June 27-July 7
Darby, Pa.—July 8-18
Reading, Pa.—July 19-29
Boyne City, Mich.—August 3-14
Maybee, Mich.—August 15-25
New York—E. E. Angell—Richmond Hill, N. Y. 701-102d street.
Jarett and Dell Aycock—Shawnee, Okla.—July 5-22
Hodge, La. Camp—July 25-August 4
Hudson, La. Camp—August 15-25
Hove, Texas, Davis Chapel—August 29-Sept. 8
Waldron, Ark.—September 15-20
A. F. Danief: Bounds, Mo.—June 29-July 14
Pleasant Ridge, Ark.—July 18-28
McCloud, Okla.—August 1-18
Lead Hill, Ark.—August 22-September 8
Cor. Lone, Mo.—September 12-22
Harry Joseph Elliott: Elwood, Ind.—June 14-30
St. David, Ill.—July 7-28
M. F. Grose—Humboldt County, California—June-August
Home address, 615 South E street, Santa Rosa, Cal.
Lee L. Hamric—Prescott, Ark., Coney church—July 19-August 4
Home address, Box 103, Vilonia, Ark.
Oscar and Nettie Hudson: Altus, Okla.—July 19-28
Peniel, Texas—August 1-11
Mulberry, Ark.—August 16-25
Calamine, Ark.—August 30-September 8
Allie and Emma Irick—Moberly, Mo.—June 14-30
Jasper, Ala.—July 4-15
Mt. Hope Camp, Goddard, Ky.—July 18-29
Wayne, Kas., Camp—August 2-12
Ellicrest Camp, Nebo, Ill.—August 16-28
Ashland, Ky. Camp—August 30-September 16
Goss, Mo., Camp—September 20-30
F. W. Cox—Curtis, Neb.—June 21-July 7
Kenton, Ohio—July 18-28
Uhrichsville, Ohio—July 30-August 14
Milton, Pa.—August 15-25
Haldor and Bertha Lillenas—St. Louis, Mo. (camp)—June 23-July 7
Caro, Mich. (camp)—July 11-21
Lincoln, Ill. (camp)—August 9-19
Normal, Ill. (camp)—August 23-September 2
Theodore and Minnie E. Ludwig—Muscatine, Iowa—June 14-30
F. J. Mills—Oslo, Minn.—June 27-July 7
Ryder, N. D.—July 18-28
Parshall, N. D.—August 1-11
Wabek, N. D.—August 14-23
F. R. Morgan—Mansfield, Ark.—June 21-July 7
Marcus, Ark.—July 12-23
Lenox, Ark.—July 29-August 11
Hominy, Okla.—August 16-September 1
Drumwright, Okla.—September 6-22
August N. Nilson—Victoria, Ill.—June 10-July 7
W. O. Self—Andalusia, Ala.—June 10-30
Coolidge, Texas—July 11-21
Waco, Texas (camp)—August 2-12
Home address, Port Aransas, Texas.
J. E. and Dessie Linza—Excelsior Springs, Mo.—July 7-23
Omaha, Ill.—August 2-15
Norman, Okla.—June 7-16
Irontide, Mo.—June 21-July 4
George and Effie Moore—Indianapolis, Ind.—June 16-July 14
Lynn, Ind., Cherry Grove Camp—Aug. 18-Sept. 1
Home address, 1133 Holliday St., Indianapolis, Ind.
Arthur F. Ingier—Palouse, Wash.—June 13-30
Seattle, Wash. (Camp)—July 4-14
Ferndale, Wash. (Camp)—July 18-23
W. H. Tullis—Nyssa, Ore.—June 9-28
C. E. Roberts and wife, and F. W. Suffield and wife—Pomona, Cal.—May 22-July 14
Oakdale, Cal.—June 30-July 14
W. H. Tullis—Nyssa, Ore.—June 9-28
W. Owen Jones—Atlanta, Ga.—June 9-21
B. H. Haynie—Texarkana, Texas—June 10-30
Bee, Okla.—July 5-14
Kingston, Okla.—July 26-August 11
Kingsland, Ark.—August 10-25
Haynes Chapel—August 30-September 8
Lewis and Mathews—Alberta Dist. Camp, Drumheller—June 28-July 7
Collingwood, Alberta—July 9-17
Alberta Association Camp, Red Deer—July 18-23
Lapeer (Mich.) Camp—August 2-11
Mt. Pleasant (Mich.) Camp—Aug. 16-Sept. 1
Permanent address, 341 W. Marquette Rd., Chicago.

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B. F. HAYNES, D.D., Editor.

J. D. SCOTT, Managing Editor.

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C. C. Clock and Wife, and J. A. McCammon and Wife—

Halesboro, Texas July 4-14
Noble, Ga. July 28-August 4
Friendsville, Tenn. August 8-18
Louisville, Tenn. August 22-September 1
Sevierville, Tenn. September 6-15
Helskell, Tenn. September 19-29
Kingston, Tenn. October 3-18
Townsend, Tenn. October 17-27

W. E. Shepard—

Lincoln, Neb. June 18-23
Washington, D. C. June 27-July 7
Huntington, W. Va. July 11-24
Denton, Md. July 26-31
Dayton, Ohio August 1-11
Chariton, Iowa August 15-25
Donaldsonville, Ga. August 28-September 8
Bethany, Okla. September 13-23
Home address, 5518 Walnut Hill avenue, Los Angeles, Cal.

Campmeeting Calendar

The Grand View Park campmeeting will be held at Haverhill, Mass., from June 28th to July 7th. General Superintendent J. W. Goodwin and Professor J. E. L. Moore, D.D., will be the preachers.—S. W. Reors.

The twenty-first annual campmeeting at the Main Spring camp ground will begin on Friday before the second Sunday in August, continuing ten days. Rev. John F. Roberts and wife will have charge of the preaching.—Sam Westmoreland, Secretary.

The third annual holiness campmeeting will be held July 19th to 28th, in beautiful Rupert Grove, located one mile from Bloomsburg, Pa., along the Columbia and Montour trolley line. The car stops at the entrance. Rev. W. W. Hankes and wife are the special workers engaged. For information address E. C. Krapf, 278 East Eighth street, Bloomsburg, Pa.

The Alberta, Saskatchewan Holiness Association will hold the following camps:

Raglan, Alta. June 14-23
Red Deer, Alta. July 10-28

We earnestly ask for your prayers that God will help us to so labor with Him that His kingdom will be truly advanced over these needy prairies through these camps. Plan to be with us.—M. A. White, Field Secretary.

The twelfth annual Spring Park campmeeting will be held at Racine, Wis., commencing Friday evening, July 12, 1918, and closing Sunday evening, July 21st. Evangelist W. B. Cox, of Greensboro, N. C., Evangelist C. C. Brown, of Carlinville, Ill., and Rev. F. K. Smith will be in charge of the services. Mrs. E. R. Hamsche will lead the singing. For further information address W. J. Hamsche, Racine, Wis.

The first District campmeeting of the Alabama District is to be held at Jasper, Ala., on the county fair ground July 4th to 14th. Rev. Allie Irick and wife are the special evangelists. Dr. E. P. Ellyson and wife, with the girls' quartet from the South-eastern Nazarene College will be with us part of the time. Tents and houses will be furnished free to all who will come. If interested write either P. M. Covington, Jasper, Ala., or J. W. Randolph, Dora, Ala.

A big campaign of old-time religion is to be held by the Williams-Robinson evangelistic company June 10th to July 14th in Des Moines, Iowa, under the auspices of the Pentecostal Church of the Nazarene of the Iowa District. The great District Camp and Preachers' Convention will be held the last ten days. The meeting will be in Good's park, at the corner of 17th street and University avenue. You can reach this place by taking the Center street car. For information concerning tents and camp accommodations address Rev. E. A. Clark, District Superintendent, University Park, Iowa.

Spring conventions and home campmeetings will be held in the old John Wesley Pentecostal Church of the Nazarene at Saratoga avenue and Sumpter street, Brooklyn, N. Y., June 13 to 23, 1918. William H. Hoople and John Norberry are pastors of this church. The campaign will be conducted by Evangelist Jimmy Cannon and his party, the Wesleyan evangelists, also Frank Goodman and W. W. Colby, M.D. There will be an open air service every night at 7:30, followed by indoor services in the church. All day meetings will be held every Friday of the campaign at 10:30 a. m., 2:30 p. m., and 7:30 p. m. There will be a mass meeting Sunday afternoon at 4 o'clock.

A District campmeeting for the San Francisco District will be held at Oakdale, Cal., July 4th to 14th. Tent meeting is to begin June 30th with the C. E. Roberts-Suffield band as workers. Rev. P. G. Linde-weaver is the District Superintendent. This camp is to be held in what is known as the Santa Fe grove, in the city limits, and only a few blocks from the Santa Fe or Southern Pacific depots. For information address Rev. D. S. Reed, Oakdale, Cal.

The Nashville campmeeting will be held July 11 to 28, 1918. General Superintendent R. T. Williams will be the evangelist. Rev. G. E. Waddle, pastor of First church, Nashville, Tenn., and other workers will assist. Board and lodging can be secured at reasonable rates. All persons expecting to attend please write immediately for information concerning lodging. It is especially desired that the preachers of the Tennessee District who expect to attend write immediately to Miss Fannie Claypool, 136 Fourth avenue, North, Nashville, Tenn.

A holiness campmeeting under the auspices of the Pentecostal Church of the Nazarene will be held at La Plata, Mo., August 9th to 18th inclusive. Rev. J. T. Maybury, District Superintendent, will have charge of the spiritual part of the meetings, assisted by Rev. K. O. Arthur, Rev. D. E. Higgs, Rev. C. J. Penn, and others. Mrs. D. E. Higgs will lead the singing. All trains stop at the grounds. There is also a daily bus to and from Washington. For further information address Rev. J. H. Penn, president, Harrington, Del. The public is cordially invited.

The third annual Nazarene campmeeting for eastern Colorado will be held on the campground of the Olivet Pentecostal Church of the Nazarene, six miles north and two miles east of Kirks, Colo., August 22d to September 1st, 1918. General Superintendent Roy T. Williams is the evangelist in charge, assisted by the pastor of the Olivet church, Rev. D. I. Vanderpool and a local corps of workers. For information write A. E. Sanner, chairman of camp committee, Kirks, Colo.

A campmeeting will be held at the Ft. Jessup, La., camp ground from July 26th to August 4th. Rev. James B. Chapman, of Peniel, Texas, will be the preacher, and Rev. Tom Smith will be the singer. We are looking for a great camp this year. We are making some additions in the way of seating the great crowds who come.

E. C. DILLON, President.
J. H. MITCHEL, Secretary.
REV. WESLEY SISMAN.

The Auburn Campmeeting Association will hold their fourth annual union campmeeting at Auburn, Pa., June 22 to 30, 1918. Evangelist Norberry will be the special worker at this campmeeting. He will be assisted by other pastors and evangelists. The camp grounds are located at the southwest end of Auburn (Schuylkill county), Pa. It is a beautiful and healthful place, with plenty of fine scenery. Moving day, Friday, June 21, 1918.

REV. J. O. JONES, President.
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